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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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The Men and Religion Forward Movement.

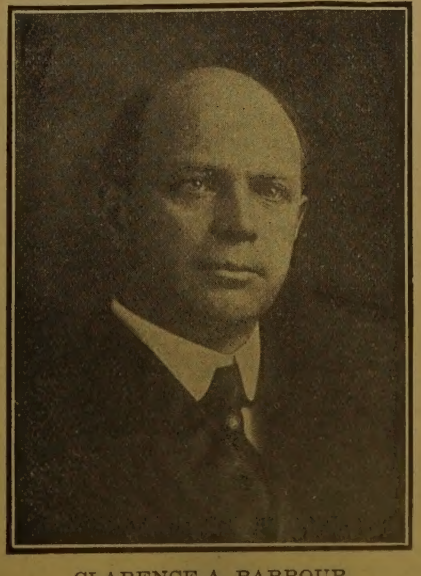
The campaign of the Men and Religion Forward Movement has started under the most favorable circumstances on the Pacific Coast. San Francisco has taken hold of the work with a will and the enthusiasm that is being aroused by the power of the special speakers' eloquence will be carried to the interior cities and towns lacking little of its original power. As these words are being written, the movement in San Francisco is scarcely more than begun, and yet the way that the laymen are taking hold spells success with large letters. The loyalty of the laity was perhaps best illustrated by the services in many of the Evangelical churches of the city on Sunday evening, February 25th, when they were the speakers. There was much eloquence and plain speaking, words straight from the shoulder, presented by men, some of them not altogether used to public speaking, and yet the message was driven home with a wonderful earnestness that never failed to impress.

The first event in the campaign was the mass meeting held at the First Congregational Church on Thursday evening, February 22d. The interest natuarlly centered about Fred B. Smith, who is in charge of the entire movement and who was the principal speaker. The international quartet was also on hand, and their singing was much enjoyed. The dominant note of this meeting was "service" and "effort" for Christ, the carrying out of the precepts of the Church in the daily life of the individual.

The men's mass meeting at the Cort theater on Friday, the 23d, at noon, was filled with enthusiasm, and was followed by a conference of ministers. Numbers of the clergy of our Church are interested in the campaign, as are also many of the laymen, and several of the latter were among the speakers at the various churches.

Fred B. Smith, the campaign leader, is not a member of "Team No. 3," the official designation for the set of experts picked out to lead the Men and Religion Forward Movement campaigning in California. The leader of the team is Clarence Barbour. His associates and the lines of work assigned to them are as follows: John A. Alexander, boys' work; William A. Brown, Bible study; David Russell, evangelism; Raymond Robins, social service; John M. Moore, missions; John M. Dean, community extension, and Robert Moore, special preacher. All the members of this team figured largely in the San Francisco campaign. "Team No. 3" is considered by the local leaders in the movement to be the strongest that could have been picked to work in the Pacific Coast. There is no weak man in it.

GILBERT W. DENISTON
Executive Secretary



CLARENCE A. BARBOUR
Team Leader

Bishop Nichols, besides speaking of the movement in his Lenten Letter to all the parishes and missions of the diocese, endorses it in the following language:

"'The Men and Religion Forward Movement' is, it seems to me, one of the best and truest modern credentials of our republic. While some are claiming, and others fearing, and still others disdaining data of departure from the religion of our forefathers, in the tremendous issues and absorptions of our national life, comes now this, stirring to the very depths of some of our best manhood throughout the country. It is distinctly a religious stirring, but a movement withal calm, deliberate, always 'getting somewhere.' So carefully planned, and systematically shaped is it, that it might be called 'Syndicate Religion.' But so far is it from being organization without the 'spirit' in the wheels that it seems veritably to be an answer to the prayer, 'Thy Kingdom come.' It is, in a word, a natural expression of the Twentieth Century power of Jesus Christ, the hope of our republic, the genius of our civilization. No one need 'despair of the Republic' with such signs of good heart action."

By Henry J. McCoy,
Chairman Committee of One Hundred.

California is intensely interested in campaigns of the Men and Religion Forward Movement. The unquestioned value of the work performed by and in the name of the movement, gives it a lasting and ever-increasing value; hence the present interest must continue, and intensify, as the results of these campaigns become

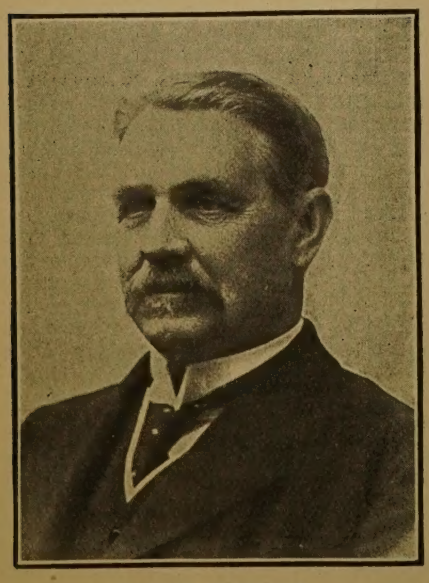
more and more evident in the daily lives of our communities. There is a peculiar gratification in assisting in that which is entirely practical and elevating. In every part of the United States men of business have gladly come forward to devote time and attention to this duty. It might have been anticipated that California would not be recreant in this matter. I am pleased to write that co-operation and zeal have played their part in the formulation of plans and in their execution.

The communities about the Bay of San Francisco have acted collectively, through their representatives, to prepare for campaigns on both sides of the Bay. Hundreds have worked as members of committees, and a vast amount of toil and care has been expended in compiling surveys. I think it is entirely appropriate that credit should be given to these committees, which in pursuance of the general plan of this international movement have shaped the preliminaries to the best of their ability. Space will not permit mention of each individual. Associated in the work as officers of the Campaign Committee and as chairmen of the special committees, the following have made records in behalf of the good cause: Vice-Chairman, Rev. H. H. Bell, D. D.; Executive Secretary, Gilbert W. Deniston; Recording Secretary, James G. Chown; Executive Committee, Charles F. Baker; Business and Finance, J. S. Wallace; Publicity, R. M. J. Armstrong; Eight Day Campaign, E. C. Farnham; Auxiliary Cities, C. R. Fisher; Boys' Work, Fred D. Parr; Bible Study, W. B. Herms; Evangelism, W. R. Bradshaw; Community Extension, J. W. Berger; Social Service, A. W. Palmer and William Nat Friend; Missions, Ernest F. Hall; Conservation, Norman W. Pendleton.

To emphasize the significance of the campaign of the Men and Religion Forward Movement in California, it is germane to quote what the real aims are, as stated in a resolution that was adopted at the famous Buffalo conference, which is as follows:

"That the object of this movement be defined as an effort to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times, and their permanent enlistment in the program of Jesus Christ as the world program of daily affairs."

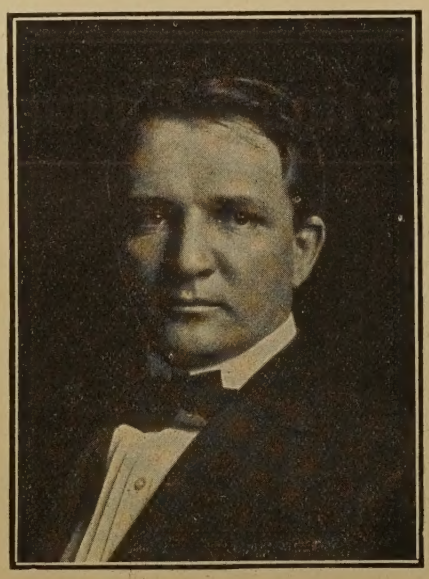
The concluding words of this resolution are a key to the situation. They indicate justly and unequivocally the practical nature of a gigantic undertaking.



DAVID RUSSELL
Evangelism

The movement is adapted to the times and seizes upon conditions to improve them by entirely practical means. There is no citizen of California, desiring the welfare of this State, who can afford to permit this opportunity for a personal co-operation to pass by unimproved. A fitting prelude was supplied in San Francisco by the Gipsy Smith Mission. The public mind was not only discovered to be receptive, but was awakened. The Men and Religion Forward Movement campaigns come at an opportune time: that which immediately preceded helped to strengthen the hands of the workers in the Forward Movement cause.

A program has been arranged, by which both sides of the Bay will have had the maximum of opportunity to enjoy all the privileges and to share in the advantages of the movement in this immediate neighborhood. From this arrangement I anticipate that the largest share of benefits obtainable will have been derived. Our Campaign Committee, in addition to preparing for the local campaigns, has taken up the work leading to campaigns in auxiliary cities throughout a very large territory that includes the Sacramento and



RAYMOND ROBINS
Social Service

San Joaquin Valleys, the North Bay Counties, and the counties of the Peninsula region.

Four large areas have been districted, and a large number of cities have been selected for auxiliary campaigns as follows: In the San Joaquin Valley—Fresno, Stockton, Modesto and Merced; Sacramento Valley—Sacramento, Chico, Marysville and Red Bluff; North Bay Counties—Santa Rosa, Ukiah, Napa, Vallejo and Eureka; Peninsula Region—San Jose, Santa Cruz, Watsonville, Salinas and Hollister.

Teams have been arranged for to conduct these auxiliary campaigns, and the members of these teams have been invited to attend the campaign in San Francisco, so that they may become fully acquainted with the work of the great team sent to us from the East. So far as preparations can foreshadow the necessities to arise, I think that due provision has been made for effective campaigning.

May the outcome be commensurate with our hopes and reasonable expectations, and may California be greatly benefited. This is the earnest wish of tens of thousands of good Californians. For the accomplishment of this end we must work, and we must work hard. This will be no

WM. A. BROWN
Bible Study

holiday task. Our most strenuous efforts, fortitude and persistency will be required to bring about conditions that are radically different from those now existing. Our success will be measured, and justly so, by the extent of changes for the better that shall be effected. This is plowing deep for the great harvest. The entire aim is large, bold, agressive. Such must be our seconding of the efforts of our brethren in all parts of the United States and Canada.

By R. M. J. Armstrong,

Chairman Publicity Committee.

One of the first measures adopted by the Committee of Ninety-Seven was to provide for ninety chief cities of the United States and Canada, as centers for campaigns of the Men and Religion Forward Movement. There were two selections in California—namely, San Francisco and Los Angeles. San Francisco was the first place to receive the attack of the combined forces allied to overcome evils and to bring in better conditions. The State naturally falls into two geographical divisions, and San Francisco and Los Angeles are the respective centers of these two. To each a large amount of territory, which is daily becoming more populated, is tributary. San Francisco not only has to provide for its own welfare in this matter, co-operating with Oakland, Alameda and Berkeley, but must contribute to the great work that is to be carried on in the Sacramento, San Joaquin, Napa, Sonoma, Santa Clara and Salinas Valleys. For the promotion of the movement throughout this part of the State certain cities have been named as auxiliary centers, and special campaigns will be carried on in each of these. Altogether there are 18,000 towns and cities in the United States, including the principal places, wherein campaigning will take place. Again from these the movement will radiate and be diffused by various agencies. This is sufficient to show the size and scope of an undertaking, which has been described as "the most daring project undertaken in the name of religion." It is well to point out, at this time, when the movement is making its appeal to the California public, to whom it is relatively new, its essential characteristics.

An eminent man has said: "It is not in itself a movement for Church Unity, although the undoubted effect of working

together will be to draw into closer harmony all who believe our Lord Jesus Christ to be the only Saviour of the world. In evangelizing, different bodies of Christians work in different ways to bring men and boys everywhere to a definite religious affiliation. We would point out to the men of all Christian bodies, especially those who are troubled about plans for Church Unity and conscientiously feel compelled to hesitate at certain kinds of co-operation, that this movement involves that peculiar and well-nigh unique kind of co-operation whereby each one, in reaping his own harvest for Christ, fulfilling his own responsibility and doing his own work, will be doing at the same time exactly what the plan for this movement requires him to do."

The movement in California, as in all other parts of the North American Continent, will take a large interest in the welfare of men and boys. The Committee on Boys' Work has an unparalleled opportunity. The program has been arranged so that the American boy may be carefully studied. In connection with the Social Service Committee, questions are asked concerning the occupations of boys —whether they are at work or in school; and if at work, where they are working, whether in stores, offices, shops and factories, or whether they are "street boys." It is also a subject of inquiry presaging active work in their behalf whether they attend Sunday Schools, belong to the Young Men's Christian Association; whether they belong to boys' clubs, including Scouts, or are in neighborhood gangs, or are juvenile delinquents. The amusements of boys are studied and inquiry is made concerning their resorts, including pool rooms, cigar stores, and cheap theaters, together with their frequenting our parks and playgrounds.

The practical work includes the establishment of a training class for men and older boys in which to study the principles of moral education, the psychology of adolescence, practical methods of individual work with individuals, the development of personality, etc. The plan also includes conferences, rallies in schools, both public and private, in business colleges, in shops, factories and stores; in club houses, shacks, and other places. Evangelistic meetings for boys over fifteen years of age are planned. The aims are as defined by the Committee of Ninety-Seven in relation to boys: "Decision for Christ: to put all possible responsibility on the boys; joining the Church; enlisting in volunteer social and religious service for the reaching of other boys; dedication of life to Christian work."

If the work for boys were all that is to be accomplished the campaign would then be of great value, but it has a great work for both men and boys. In the follow-up work there is provision to use the trained men and boys to secure, in every church or center where meetings or rallies have been held, a permanent organization sufficiently effective to give each boy an opportunity to carry out his definite decision made during the eight day campaign and to draw out similar decisions from other boys.

In securing publicity for the Men and Religion Forward Movement, the religious press of this city has shown a willingness to do its part, that entitles it to much praise.

Missions Study Classes.

The Interparochial Missions Study Class will be held at the Diocesan House, 1215 Sacramento Street, on all Tuesdays in Lent at 10:30 a. m. Miss Fiedler will be the class leader. Literature may be had by applying to Mrs. C. E. Holmes, 2019 Pacific Avenue, San Francisco.

JOHN M. MOORE
Missions

JOHN M. DEAN
Community Extension

JOHN L. ALEXANDER
Boys' Work.

THE FAMINE.

The "Central China Famine Relief" Committee has, during the past weeks, been making a careful investigation of the situation in the famine regions of Central China, and is convinced that during the coming winter and spring there will not be less than two and a half million people face to face with starvation. They are distributed as follows:

Kiangsu Province (North)	1,000,000
Kiangsu Province (Central)	100,000
Anhui Province (North)	500,000
Tnhui Province (Central)	300,000
Shantung Province	100,000
Kiangsi Province	70,000
Hupeh, including those rendered homeless by the destruction of Hankow	500,000
Hunan	100,000
	2,670,000

Fruits of the War.

In addition to these, there is a much larger number who will find it very difficult to live through the winter. The war has greatly increased the distress caused by the failure of the crops and the destruction wrought by the floods. The whole of North Kiangsu, where the famine conditions are probably the most acute, and parts of North Anhui have been at the mercy of large bands of lawless men, who have gone everywhere burning and looting. Trade is at a standstill. Not a few who in ordinary times could be counted on to contribute liberally to those in need have been robbed of all they possessed, and although many of the poor have helped themselves to the possessions of the well-to-do, the redistribution will probably not greatly diminish the distress. On the contrary, by the wasting of stores that would otherwise have been most carefully guarded, it is likely to add to the suffering of the coming months.

Mr. C. D. Jameson, the American Red Cross engineer, upon his return from an extensive trip in this part of the famine region, said:

"A few years ago these people were successful farmers; now they have absolutely nothing. The children are growing up beggars if they do not die. Their fathers and mothers are dying, begging or robbing. The schools throughout the region are all closed (this was written before the revolution broke out), and the children are getting no education; they are simply becoming beggars with no object in life, and those strong enough are beginning to rob."—*North China Daily News.*

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From Pew to Pulpit.

Letters of Laymen on the Principles of Preaching.

We all have our opinions of other people; also we generally have our own ideas as to what they ought to think of us. The writer of this article held for a long time certain theories as to what the laity *liked* to have preached to them, what they *ought* to have preached to them, and how they wished it to be done. And so, through the medium of his parish paper, he addressed some questions on these matters to his congregation, asking that brief and unsigned replies be mailed to him. As a result of a study of the twenty-five letters received he still retains some of his theories, but has a deeper knowledge of the reality of "differences of opinion"! The experience was rather unique, and has the value of supplying first-hand information from pew to pulpit. The results may be summarized thus:

I. *Question: Do you prefer written or extempore sermons?*

Eleven out of twenty-five answer "Extempore." Two prefer written; one "either," and then wisely remarks, "It depends"—wisdom born of sad experience, no doubt! All the others ask for extempore sermons under such qualifications as "if prepared," and "unless doctrinal or historical."

II. *Question: Should the sermon be upon a text or a topic, and from the Old Testament or the New?*

Fourteen out of twenty-five prefer a text, one of them asking for the *Old* Testament; two "topic with a text," and one —another lesson from experience!—asks for topics only, on the ground that the preacher is liable to stray from a text! The others ask for a varied method. The point to notice is the survival of the love for a text sermon, and the almost unanimous preference for the New Testament, whether by texts or on topics. One of the writers showed a consciousness of this decay of interest in Old Testament teaching by saying that its lessons "ought to be kept up," though expressing a personal preference for the New!

III. *Question: How long can the average person sustain interest or follow an argument?*

Twenty-three answers. Two safely remark that it "depends"; ten favor twenty to twenty-five minutes; four allow a half hour or longer; two more reveal the long-suffering of the laity by telling us that while *some* sermons weary one in a very few moments, others are good for an hour or two; and one, more patient than the rest, asks for sermons based on argument, with "time unlimited"! No request for "ten minutes talks"!

IV. *Question: Should the sermon appeal chiefly to the reason, the will, or the heart?*

All letters answered but two, and many showed a quite intimate knowledge of the psychology involved in making a reply. Eleven replied, "To the heart," with whom should probably be included three who said, "To the will." Eight replied, "To the reason," and these were not all men, either, if one may judge by the writing! One writer had the wisdom to say that the individuals present would be so different that the sermon should appeal to all three faculties. No requests for the philosophy of "comparative religion"!

V. *Question: Will the average person profit by two sermons on any one Sunday, or is one all he can really assimilate?*

Out of twenty-three answers two reply that it depends on the sermons; twelve think one sermon is all that the average will profit by; nine ask for two, but several of these writers make reference to the quality of the second "dose"—as one of them calls it!

The preference for one sermon which is shown by these replies ought to give some light, and perhaps encouragement, to those who complain because so many of our people come to Church only once on a Sunday. These replies came, in all probability, largely from earnest Church people; and if *they* do not feel that they can "profit" by two sermons on one day, why should we expect it of those who are not devoted Church people? This also points our opportunity for training the people to *worship*, and suggests choral evensong with all "the beauty of holiness" which we can give it, when the preaching might well be of a nature to attract the stranger and the service given a tone of *Church missionary opportunity*. And is it not possible that in these replies we find one explanation of the popularity of the denominational "mid-week prayer meeting"?

VI. *Question: Do you prefer sermons arranged in courses or not?*

Judging by what he had seen and heard the writer had long been very strongly in favor of series of sermons—not simply published lists of odds and ends, but connected and constructive courses of four to seven or eight kindred topics, with or without texts. He is of the same opinion still, though originally he had to be "convinced against his will"! Out of twenty-four answers, only four are "No," and three of these are qualified; four "do not care"; six say, "Sometimes," and ten say, "Yes."

Evidently, then, the people enjoy, and profit by, sermons in courses—i. e., consecutive and constructive teaching. In addition, it spares the clergyman much work, keeps him inexorably from the agony of waiting to be seized by a mood, and then saves him from the sin of inflicting his mood on the suffering public once it has found him. The congregation is not particularly concerned with the whims of the preacher, and it has a right to the *Gospel*. Many a man has been ashamed of a sermon from which he would have been saved by a dose of medicine; or had the been tied to a "course," the same object would have been attained with better results all around.

VII. *Question: Mention a few general subjects upon which the average congregation would like to hear sermons.*

The answers to this question, and to the next one, will be uninteresting to anyone who is not keenly alive to their significance, though they might be of assistance to the man who "wonders what he will preach about." The questions, as well as the answers, will show an apparent similarity, but the questioner had in mind the distinction (if there is any) between what people *like* to hear and what they *ought* to hear. The replies are given just as the letters were picked up from the desk:

(1) The meaning of our Church customs. (2) What is true Belief? (3) Assurance of salvation. (4) If we sin knowingly can we be forgiven? (5) Course on the Ten Commandments. (6) Course on the Epistles of St. Paul. (7) Course on the Sermon on the Mount. (8) The Divinity, the Humanity, and the Office of Christ. (9) Prayer. (10) Faith. (11) Hope. (12) Charity. (13) Service. (14) Upright living. (15) The force of example, heredity, and environment. (16) Opportunity. (17) Friendship. (18) Course on the life of St. Paul. (19) Course on Collects for the days. (20) The Love of the Father. (21) The Life to come. (22) The work being done by those who have "gone before." (23) The Holy Spirit. (24) Sin. (25) Atonement. (26) Course on the early Fathers. (27) Course on the great reformers. (28) Course on missionary heroes past and present. (29) Love one another. (30) Duties to the Church. (31) The nearness of God. (32) Seek ye first the Kingdom of Heaven, etc. (33) Church history. (34) Missionary work. (35) The manliness of religion. (36) On giving a due portion of our income to God. (37) Religion as the most important thing in life. (38) Missions and missionaries, vestments and other Church ornaments (asked for in the *same letter*). (39) The Love of God as expressed in Christ. (40) Spiritual blessings. (41) "Thy will be done." (42) Do we believe what we pray (rather ambiguous)? (43) Clean living. (44) Honesty. (45) Civic righteousness. (46) Public morals. (47) The ordinary difficulties of belief (or should not the writer have said "of unbelief"?). (48) Reliance on God. (49) Duty to God, to self, and to neighbor.

There! This would keep a man going for almost a year at least! These subjects are supposed to have been named by *Church* people in response to the question, "What do the people '*like*' to hear?" Now what is the most striking thing about it? That there is not a single reference to the *Sacraments*, and none directly even to the Grace of God! There is something truly appalling about this. When we ask *why*, we are carried at once to the fundamentals. The axe is laid at the root of the trees. One even hesitates to write it, for the Roman Catholic will say that this proves we know nothing of Sacramental Grace, and the protestant will say it only shows how utterly unimportant the whole thing is anyway! Was it an oversight? Or something that "goes without saying"? Or do the people feel no need of further instruction? Or do they prefer to *use* the Sacraments, not *talk about* them? If the author of this experiment may judge by the lives and practice of his congregation, the explanation is to be found in an affirmative answer to any or all of the questions above except the first. See further the inferences drawn from the answers below.

IX. *Question: From the standpoint of the pews, what should be the burden of a clergyman's preaching—i. e., what, above all things else, do average people NEED to have preached to them?*

The distinction between this question and the preceding is rather fine, perhaps. Some of the correspondents did not catch it at all, and one remarked that if the people's *hearts* were right there would be no difference between what they *ought* to hear and what they would *like* to hear. A difference may be found in this, that in Question VIII the people were probably voicing their *own* needs, whereas here they are speaking more to their opinion of the general situation. The answers again are given as they come:

(1) The old Gospel. (2) Honesty of principle. (3) The simple Faith and Love of Jesus Christ as He taught it. (4) Our dependence upon God in all things. (5) Encouragement and optimism (N. B., O ye prophets of ill omen!). (6) The necessity of righteousness. (7) The duty

of awaking from indifference (given twice). (8) Faithfulness. (9) Missions (given twice). (10) "To make bad man good and good men better." (11) Responsibility. (12) The Love of God. (13) The Gospel of Jesus Christ. (14) Thanksgiving and courage. (15) Selfsurrender to God and to Christ as Saviour. (16) The Golden Rule. (12) Live your religion. (18) Victories others have won. (19) God *cares*. (20) "Most patient Saviour Who canst love us still." (21) The ability and willingness of God to forgive the worst of sinners. (22) The goodness and mercy of God. (23) The pain we cause others by the careless expression of uncharitable views.

It would seem from this that what the layman thinks the layman needs is the Gospel of Love, Forgiveness, and charity toward others. There is also strong emphasis on duty and responsibility. It ought to be particularly observed that almost every answer is far removed from intellectualism. To judge by the answers of the people here and in Question VIII, they are as a rule very little concerned with the philosophy of religion. Neither do they ask for oratory. The great thing to be satisfied is the heart's great yearning after God and His Mercy here and hereafter. There is also here a manifest craving for clear knowledge of the Church, Her ways, and Her workers, past and present; and so, if a man preaches constantly the abounding Love of the Father and of Christ in the Incarnation and Atonement, the Holy Spirit, and the Church as God's House of Mercy and Grace, it would appear that he cannot far miss the hearts of the common people. Such at any rate would seem to be the voice of the pews to the pulpit.

P. S.

With regard to the omission of reference to Sacramento in the answers to Question VIII, it is only right to add that since this article was sent in one of those who answered the question volunteered an explanation of the apparent omission. The reasons assigned were exactly those which the writer has above inferred must constitute the explanation.

It is pointed out that the answers to Question IX show no interest in the purely intellectual side of religion. In this connection it may well be said that a university professor recently remarked that, inasmuch as his life was spent chiefly in an intellectual atmosphere, it was the *spiritual* and not the intellectual message which he wished to hear.

Unreality in Public Worship.

By the Right Rev. Wm. H. Moreland, D.D.
(In the *Sacramento Missionary*)

In our last issue we made a plea for the display of missionary spirit in our parish churches towards strangers and visitors who worship with us. We declared that this is lacking on the part of our laity, so that the Episcopal Church is justly reproached almost everywhere for the self-absorption and coldness of its lay members. We pointed out also that parts of our beautiful service are so rendered by clergy and people as to repel the devout stranger, giving an impression of lip-service and hypocrisy, as in the racing through Confession and Lord's Prayer, permitting ushers to show late-comers to seats during the Absolution, and other indications that we are not taking our own devotions seriously.

We have received many expressions of appreciation for these frank criticisms, and are asked to point out other features in our public worship which give an impression of unreality. Take the service just as it flows along. Some of the psalms express the Old Testament spirit—"an eye for an eye"—"love your friends and hate your enemies"—entirely contradictory to the spirit of Christ. These imprecatory or cursing psalms are useful to the student but are entirely unsuited to public worship. To hear a congregation of Christ's followers uttering the terrible maledictions of Psalm 69, appointed for Good Friday, is to give a sense of horror to one who has really seen the vision of his Saviour crucified. To put into Christian mouths the cry of blessing upon those who take the children of the heathen and dash them against the stones, as in Psalm 137, is a training in unreality. The most charitable thing to be said of those who recite such sentiments is that they don't mean them. The theologian may appreciate how the Gloria at the end transfigures the whole, lifting up the dark and vindictive utterances of the older dispensation into the new light of Christ's forgiving love, but the worshiper knows nothing of this. He is deliberately required to make his own at the solemn hour of public worship feelings that outrage his Christian sensibilities. The remedy is for the priest to examine the psalter beforehand and substitute a selection if necessary.

The lessons, also, ought to be gone over carefully in advance. Some of the Old Testament chapters are perfectly meaningless to the people. The reader should examine the marginal readings beforehand and write in if need be clearer words and phrases taken from the Revised version. Our personal opinion is that he is justified in cases of extreme obscurity in prefacing the lesson with a sentence or two of explantion. By a few intelligent words of introduction, perhaps taken from the summary of the contents at the head of the chapter, he will illuminate the reading for many in the congregation. Because these Old Testament lessons are read in a blind, perfunctory manner, without a word of elucidation, the average hearer has not the least conception of their value or relation to the religion of Christ.

Then, the prayers—oh, how greatly we need freedom in public prayer! The magnificent setting of liturgical devotion is our anchor and guide. It should not be a chain binding us hand and foot. After the Chicago fire, when the House of Bishops was in session it desired to pray for the sorely stricken city, and it poured out its supplications in the Litany. There is no richer, more comprehensive body of prayers in existence than the Litany—but it doesn't mention Chicago. What the bishops did was to pray for everything except Chicago. I know of no law forbidding the use of special and extempore prayers in public worship. In fact, the bracketed clauses in our prayer for All Conditions of Men and General Thanksgiving invite such petitions. I should like to see the custom grow of praying at such places for sick, afflicted, sorrowing people by special designation, accompanied by pauses for private and united intercession in their behalf. The congregation should be told beforehand enough about the cases to give definite point to their prayers. Great crises, national events or parish affairs of general concern may all be introduced into public prayers in subordination to the liturgy and in perfect harmony with its spirit. Our prayers are becoming unreal because we are setting the form above the spirit.

The anthem should always be read to the congregation, or, at least its general theme indicated, before it is sung. The choir or soloist seldom enunciates distinctly, and the usual effect is purely operatic. Tell the people first what it is all about and they will be able to use the music for spiritual ends and also better appreciate the taste with which it is rendered. Nowhere is unreality more glaring than in the rendering of Church music. I have seen in this diocese a woman, not a communicant, enter the pulpit, lay her music upon the desk and facing the congregation sing a sentimental song, not a word of which could be found in Holy Scripture, the Book of Common Prayer or the Hymnal, and which therefore was distinctly unlawful under the rubrics of the Church. It is evident that a performance of this kind has no element of worship in it. A singer facing the people spoils the effect from the start by attracting attention to self instead of causing self to be forgotten in lifting the hearts of the people up to God. Lack of care in selecting suitable hymns leads to unreality. Nothing could be more inappropriate for the average congregation to sing at Holy Communion than the inevitable "Bread of the World." The prayer

"Look on the heart by sorrow broken;
Look on the tears by sinners shed;"

expresses no sentiment really felt by our communicants, who are not generally broken-hearted over their sins. Usually this hymn is chosen not because it is true but because it is short, having but two verses and therefore adapted to singing on the knees. Such hymns as 228, 230, 231, 235 are seldom heard at Communion time, yet are among the most precious because dealing with realities. Why do mission choirs, where offertory plates are pitifully empty, insist on singing

"Holy offerings, rich and rare"?

The offerings may be rare but are seldom rich, and unless we are positively certain that they represent costly self-sacrifice for Jesus' sake on the part of the people they ought not to be brought before God with such exaggerated feeling, and accompanied by such awful words as

"Christ, present them! God, receive them!"

This hymn was never intended to be sung at the offertory, as is evident to anyone reading it. The clergy have no right to neglect the supervision of hymns and tunes. The Church requires it of them and will not permit the responsibility to be placed on choir-leaders.

It is possible in most churches, as soon as the musical program is known, to perceive whether a wise rector has been in consultation with his organist and choir, blending hymns and anthem into beautiful spiritual harmony with the Christion season as well as with the general theme of the sermon, or whether the whole matter has been dismissed as a trifle of slight importance. Avoid discords between pulpit, Scripture lessons, Altar service and choir stalls by painstaking attention at the proper time. Otherwise, the music of the Church

ceases to be a religious force and becomes an education in unreality.

Since the clergy abandoned the reading of the offertory sentences while the alms are being collected, which the rubric expressly commands, the people have gradually lost the sense of stewardship of money, and offerings have grown smaller. It is of far greater importance to educate the congregation in the principles of Christian giving, by reading at least a half dozen of the offertory sentences, than to substitute a musical performance. After the sentences have been read and the alms collected, then and not till then is an anthem permissible, as is plainly stated in the rubrics. Almost universally this law is ignored in the American Church. The result is we have the best music and the poorest offerings of any Christian body in America.

Choir-boys and women should never be permitted to pass the alms-basins to the congregation. It is undignified, unrubrical, belittling to a great act which the Church requires of her highest lay-officers. Should no one else be available let the priest himself go down the aisles. The congregation is entitled to know what they are giving for, and a simple statement that "the alms are for the uses of the parish," or otherwise, is proper. Also, it is quite unfair to choir singers to give them no opportunity to make their offering, making them liable to uncharitable comment. A separate basin or small bag should be passed in the choir, and this placed on the large basin when presented to the priest.

The clergy are required by the rubric to announce what holy-days occur during the week, and *these should be enumerated and explained for the education of the people whether they are to be publicly observed or not.*

The items we have named appear small taken separately, but taken together they indicate the growth of a mechanical spirit of rendering the public services of the Church. This is one explanation of our inability to draw and hold the masses. We deal with awful spiritual realities, profound truths, eternal mysteries and we give an impression that we do not really believe the things we are talking about. The Roman Church, with all her faults at least makes the people feel that Confession, Absolution, Consecration of the Host, Benediction are realities of immense consequence. This goes far towards explaining her hold upon the people. No services could be truer, more beautiful, more spiritual than those of our American Church. Are we marring their effect by our own spiritual deadness? The question is one of supreme importance, because of Him with Whom we deal. "God is Spirit, and they who worship Him must worship Him in spirit and in truth."

Early in January the Rev. John Liggins, first Christian missionary in reopened Japan, died in Atlantic City, New Jersey. Mr. Liggins, more than fifty years ago, was a member of the China Mission. His health being seriously impaired, he was sent to Japan to recuperate. Shortly after his arrival, word came that Japan had been opened to the world, and the teaching of Christianity became possible. He and the late Bishop Williams were thereupon immediately appointed to take up this work in behalf of the Church. Mr. Liggins' death causes one to realize the changes which have taken place in one man's lifetime. When he went to the island empire it contained not a single Christian; now there are said to be 150,000. This change has taken place in one man's lifetime. Yet people may still be found who say that foreign missions are a failure!

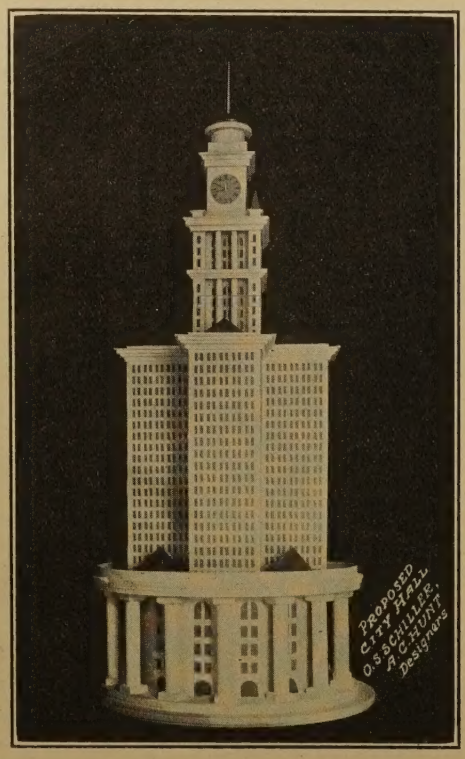
A NEGRO BISHOP ADVOCATED.

There has been considerable discussion as to the desirability of electing a negro suffragan bishop for South Carolina. A difference of opinion has been noted as to whether a suffragan should be consecrated or whether the negro archdeacon should be compelled to carry on most of the work with the bishop overseeing all and confirming as at present. After a careful consideration, the committee appointed by the council has decided upon the following resolutions which are self-explanatory, and which favor the negro suffragan:

"Whereas, The negroes have petitioned the General Convention of the Church for a racial missionary bishop, and,

"Whereas, The General Convention has, in response to that petition, enacted the canon of suffragan bishops, and,

"Whereas, The negroes of the Diocese of South Carolina have petitioned council for such a racial suffragan bishop; and the bishop of the diocese has endorsed their petition; therefore, be it



Proposed New City Hall
San Francisco

"Resolved: That this council grant the said petition and elect such a negro suffragan bishop. And, be it further

"Resolved: That this council also request the colored council to recommend three negro priests for this office, and that council elect one of those, or some other negro priest, to be the negro suffragan bishop of the Diocese of South Carolina. And, be it further

"Resolved: That the bishop be requested to appoint a committee of five, with himself as chairman, to make thorough investigation of the negro priests who may be nominated to council by the colored council, and any other negro priests whom they may think competent to fill the office of negro suffragan, and to report back to council at its next meeting."

A GREAT OPPORTUNITY.

American Bible Society.

On the new Civic Center is a piece of property now belonging to the California Bible Society, 97½ feet frontage, 137 feet depth, with a $30,000 two-story brick building. The value of the property is estimated at about $120,000. A payment is still to be met of $62,000.

The California Bible Society for over fifty years did a notable Bible work in many languages in the State of California, selling and distributing over three-quarters of a million volumes of Scriptures, but by a re-organization of the work throughout the United States The California Bible Society, with other State auxiliary societies, was amalgamated into one Pacific Agency of the American Bible Society.

The trustees of the California Bible Society have had in their care this valuable property on McAllister Street, of nearly a hundred feet frontage, with its two-story brick building. This they now offer to the American Bible Society as soon as the final payment of $62,000 is made.

A World Work by the Golden Gate.

The work of the American Bible Society is historic and world-wide. For nearly a century it has been occupying its own special field. During these years it has issued 90,527,904 volumes. It employs 1,025 missionaries. Its work was never more important than it is today. The revolutions in foreign lands are but the birth travail of new nations.

The work on the Pacific Coast is conducted through an agency secretary, Rev. A. Wesley Mell, and a staff of colporteurs, selling and distributing the Scriptures in fifty-five languages. Its work is wholly benevolent and missionary in character.

Prepare for the Immigrants.

The census of 1910 shows the total population of California 2,377,549. Those of foreign parents and those who are foreigners make a total of 1,153,289, showing that nearly one-half the population are either foreigners or of foreign parentage. Such is the field now. We must prepare for a still larger work with the opening of the Panama gates.

Freeing this property of its incumbrance will insure a perpetual income to the Society for its work of Bible distribution, especially among foreigners on the Coast. This income, however, is not to supplant but supplement the contributions of the churches. A splendid reinforcement will also be gained for the work of Home Missions in all denominations.

To meet this generous offer The American Bible Society has placed in the field Rev. T. Davis Acheson as a special representative in this work. Dr. Acheson was taken from his work as financial agent of Whitworth College, Tacoma, to lead in this notable undertaking. He has proved himself a capable leader, both in the pastorate and as a successful financier in similar positions of trust.

Good men everywhere who believe in the strengthening of the moral forces, and the care of the stranger within our gates, should rally with strong support to this worthy project.

Send all remittances to Benjamin Romaine, President California Bible Society, Mills Bldg., or T. Davis Acheson, 215 Pacific Bldg., San Francisco.

The Building Shown in the Left of the Above Picture Represents the Property Offered to the American Bible Society.

RESOLUTIONS ADOPTED BY THE CONFERENCE OF STUDENTS AND PROFESSORS AT SAN ANSELMO, CALIFORNIA.

The students and professors representing the University of California, Stanford University, the College of the Pacific and five theological seminaries, in a conference on Church Leadership held in San Anselmo, California, January 26-7, 1912, desire to express their earnest conviction:

I. That the Kingdom of God is dependent on the Church. This is according to the divine order. While the Kingdom is wider than the Church, the Church is central to the Kingdom, the source of its inspiration and the dynamic of its victorious advance. Our highest service to mankind must be steadied and inspired by loyalty to Christ, whose fulness dwells in His body, the Church. If Christian leaders ought to recognize the operation of the Spirit of Christ outside the visible Church, even more should they magnify the Church as the channel through which He does His most intensive work for the world's salvation. The Church of the Living God, ministering grace to men, is worthy of the best that her sons can consecrate to her service.

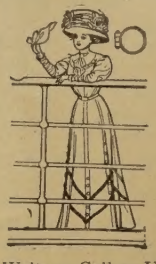
II. That Christian denominations, and especially Christian leaders, should be thoroughly imbued with a true catholicity. They should seek to promote "the unity of the Spirit," to remove causes of dissension and obstacles to union, and especially to avoid needless multiplication of local churches. Where it is possible for churches of different denominations in the same community to unite, this should be done. Let the various Christian denominations co-operate as they have done in the past; let them federate as they are doing now; and let them study the signs of the times to see whether organic unity be the ultimate goal of Christianity. It is evident that organic unity is an ideal that cannot be realized in the near future, but we believe that, if it shall ever come, it will show no dead level of uniformity, but will be characterized by spiritual freedom, by elasticity of organization, and by richness and variety in forms of worship and types of doctrine. Let us do all that we can to hasten the day when the misery and reproach of a divided Christendom shall be forever removed.

III. The Church is called upon in our day to preach the social message of Christianity in a form applicable to present conditions. This is not a new task. The Church has always preached a social gospel; her interests and activities have always been coextensive with the social needs of mankind. She has been the pioneer in all social movements. Surrounded by ignorance, she opened schools; distressed by the sight of physical suffering, she built hospitals and asylums; at a time when her ideals were the only hope of city and nation, she presided over the forces which were directed to the creation and maintenance of political institutions. But all this was accessory and subordinate to her main business; and when she had imbued the world with something of her spirit, she turned these things over to other hands, while she sought new fields in which to effect social amelioration. Although not a new task, the social ministry of the Church was never more imperative than it is today. It requires insight, courage, statesmanship, to apply the social message of Jesus for the healing of the world's unrest.

IV. That more attention should be given to planting churches in rural districts. If two-thirds of the population of the United States live in the country, while one-third lives in cities, it is clear that the necessity of rural evangelization cannot be too strongly emphasized. In many sparsely settled regions there is a spiritual darkness as deep and deadly as that which prevails in pagan lands. Where self-support is impossible, the cost of supplying these places with the gospel can be met by setting free for this new service both men and money from communities now overchurched. The leaders of the Church in the future, as in the past, will be drawn largely from town and country. To sow these waste places with the seed of spiritual culture is to nourish the life of the Church at its sources.

V. That the Church requires for her leaders men of commanding intellectual ability, concentrated spiritual purpose and comprehensive vision of the world's need and the Church's opportunity. They must be ethically sound, willing to put their whole energy into the day's work. They must be able to reinterest the old faith in the new light. Gifted with the personal touch, they must be able to expound the central message of the gospel so as to commend the grace of Christ to the individual man and aid in establishing a civilization of brotherly men. Prophets they must be first and always; but they should be capable of managing affairs when the necessity is laid upon them. The Church has had such leaders in the past, and she has such leaders now. It is the privilege and the duty of all Christians to seek out young men who have the marks of leadership upon them, and to pray the Master of men to equip them for His service.

The Episcopal Church was represented at the conference and the Rev. E. L. Parsons was one of the speakers.



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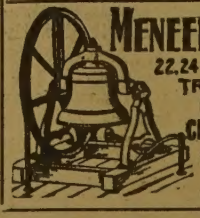

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From the Editor's Desk

Bids have been asked for in connection with the preliminary work on the Panama Pacific Exposition. The first operation to be undertaken is the filling in of a portion of the Harbor View site. As the directors announce that the principal features of the fair are to be there, the general public is happy at the prospect of an immediate start. When the dirt once begins to fly there will be no cessation until the big project is completed. There has been much preliminary work, but the men of the Exposition corporation are painstaking and careful, and although they may have seemed to some to be slow in going ahead, they have been proceeding under the theory that "haste makes waste," which is a good precept to bear in mind.

As we go to press the Men and Religion Forward Movement is in full swing in California. The response has been large and it is to be hoped that the workers will achieve results in the spreading of the Kingdom in the West.

There are now six rows of eight stars on the flag. Arizona has been welcomed into the Union, and forty-eight States now comprise the continental republic. At last the Union is complete, and the older States may well be proud of this new infant that has been added to the family. When, on February 14th, the President signed the formal proclamation Arizona, a territory that had been long knocking at the door of the United States, was admitted with a monster celebration within her own precincts, and with good wishes of all of her sister States.

The Chinese Republic is an accomplished fact, and that nation with her great hordes of people is now to take her rightful place among the powers of the world. The old dynasty is a thing of the past, and the Chinese New Year celebrations are being held in February for the last time. In future China is to recognize the Christian year, and if she can only be wisely governed, and remain for a time free from the wars that eat up her resources, the problem of famine which this year has inflicted so much suffering may be solved, and the conditions ameliorated.

The Baptists have raised a fund for their aged and infirm clergy in the amount of $250,000, and are hoping by heroic efforts to increase the amount to $1,000,000, which will bring an income abundantly sufficient for their needs. They are jubilant over their success thus far, which was in great measure due to the incentive caused by the offer of a wealthy layman to give $50,000 if the balance of the $250,000 was subscribed within the specified time.

A man's estimate of his own worth as evidenced by his actions toward a friend was responsible for some comment in these solumns not long since. Usually the "worth" is measured in dollars and cents in the sense of worldly riches. Here we have man's worth from another point of view as quoted from an Eastern publication:

"A German scientific writer has been figuring out the money value of a man weighing 150 pounds and finds that he comes to about $7.50. He finds in his body two and a half dollars' worth of fat; while iron is so essential to health and vigor, he discovers hardly enough of it to make a nail an inch long. But there is plenty of lime, enough to whitwash a good sized chicken house. Of phosphorous he finds enough to put the heads on two thousand two hundred matches, and there is magnesia enough to make a good fireworks piece for Fourth of July. There is enough albumen for one hundred eggs, and a small teaspoonful of sugar and a pinch of salt are not overlooked."

Whenever one of our communicants transfers his or her allegiance to the Roman Catholic Church we find due mention of it in the public press. During the month one such case has received front page notices in some of our Pacific Coast papers. Therefore the following clipping is presented without comment:

"At the chapel in the Diocesan House, New York, on the Feast of the Epiphany, Bishop Greer formally received as a priest of the Diocese of New York, the Rev. Father Sisto Noce, who was ordained priest in the Church of Rome some years ago. He will have duty at the Italian chapel of San Salvatore, 359 Broome Street."

The World's Sunday School Association has already issued its call for a convention which is to assemble in Zurich, Switzerland, July 8-15, 1913. Nothing like getting people in line early so that they can save up their money to make the trip, and before other plans are formulated.

"A 'cue' to increase your membership of the Church" is the heading placed upon a clipping headed Spokane, Wash., which is sent to the editor by a subscriber. It reads:

"When members of his flock discovered that their minister, Frank E. Whitman, pastor of the Hope Congregational Church of Newport, Wash., played pool in the public billiard hall of the town, they complained to the Congregational ministers of Spokane and asked for an investigation of his actions. At the meeting it was brought out that the preacher was the champion pool player of the town and popular among the business men, who threatened to withdraw their support from the church if he was removed.

"The hearing was heard in the church, which was crowded to its conclusion, the investigating committee recommending that the pastoral relations be continued. Soon after the hearing twenty-four new members were added to the church rolls.

The *New York Times* prints in its issue of December 31st an imposing array of letters from great men giving answers to the question, "What are the five greatest achievements of 1911?" There is a remarkable unanimity in these letters on one or two matters: almost all of them put President Taft's offering of the arbitration treaties to European nations as one of the five. Only two of the letters are cynical, neither Professor Haeckel nor Carmen Sylva thinking there has been any achievement worth noticing. Carmen Sylva says, "The achievements of 1911? There has been no soul progress at all in that year, for there has been no abatement in the cruelty of man to man." President Taft's answers are very significant. Here they are as he gave them: "1. The new treaty with Japan. 2. The demonstration of the complete success of the prophylactic in typhoid fever as shown by the fact that in the mobilization of 15,000 troops in Texas for three months there was only one case of typhoid. 3. The negotiation of general arbitration treaties with Great Britain and France. (Note—The President regards the mere negotiation of these treaties as of very great importance, whether they are finally ratified or not. The fact that it was possible to conclude such treaties with two of the great European powers he holds to be an achievement of great value.) 4. The progress of the Panama Canal. 5. The final settlement of the construction of the anti-trust law in the Supreme Court dicisions in the Standard Oil and Tobacco cases. William H. Taft."—*Christian Work and Evangelist.*

Again a considerable section of China is facing starvation and pestilence—all the more severe because of the failure of crops in past years and the unfavorable conditions incident to the civil war. Hundreds of thousands are homeless and tens of thousands will certainly perish unless relief comes to them from distant lands. Bishop Graves of Shanghai is chairman of the committee for relief, and all Christian missionaries are co-operating toward that end. Those who wish to show compassion and sympathy may forward their contributions through the treasurer of the Board of Missions.

"If I only didn't have to talk money all the time," complains the clergyman frequently when, after he has appealed for missions only two Sundays before, he is asked by the treasurer to beg for more contributors through the envelope system, and when he knows that before another month has rolled around he will have to broach the subject again for some other purpose. To some it is the hardest thing they have to do, this asking for money. And so in this connection the statement of the Rev. Moses Breese of the Presbyterian Board of Foreign Missions, when speaking not long ago in Kansas City, is of interest. He has been styled the "Doctor of Sick Churches." He said that financial carelessness in the churches, and sometimes their insolvency, prevents many persons from coming into close contact with the "spirit of Christianity." "When a person cannot pay he does not pray," he asserted. "If the average man did business like the Church does it he would go bankrupt. That fact is proof of the divinity of the Church, for if God didn't have a hand in it, it surely would go broke. I wouldn't trust a bank one month if it had to have an oyster supper every little while to pay the cashier."

In many of our churches, especially in small towns where every religious body is not represented in the community, we find the clergy urging that all who feel themselves "spiritually minded," whether or not they belong to the Episcopal Church, partake of the Holy Communion. There has been no little discussion about the matter from time to time, and in *The Southern Churchman* not long ago the Bishop of Albany writes concerning it in interesting fashion. He says:

"For many years and in many places I have urged and argued that the rubric at the end of the confirmation office was not intended for and did not apply to members of other religious bodies coming occasionally to receive the Holy Communion at our altars, because the rubric

ought to be interpreted not only in the technical accuracy of its language, being 'admitted to the Holy Communion' meaning not being allowed from time to time to receive the Sacrament, but being formally recognized and registered as a communicant of the Church. Beside which, the preface in the Confirmation Office defines exactly those whom the Church requires and expects to be confirmed, namely: 'Children being now come to the age of discretion, and having learned what their godfathers and godmothers promised for them in baptism, who having come to the age of discretion desire with their own mouth and consent, openly before the Church to ratify and confirm the same.'

"It is a great satisfaction to me to find a strong confirmation of my own convictions from so high a source and authority as the late Bishop Whittingham of Maryland, who was a most catholic-minded Churchman, and in scholarship and intellectual ability had no superior and few equals in the American Episcopate of his own or any other time. I quote his words as follows, and I earnestly ask other people to consider that their insistence upon confirmation as a necessity in all cases, and their refusal of the sacrament to unconfirmed persons is withholding a sacrament "necessary to salvation," because the lesser sacramental rite has not been received; and it is really a serious hindrance in the way of Church unity:

" 'I do not think that the rubric at the end of the Order of Confirmation applies to the case of "chance" or "non-parochial" communicants. That the Church recognizes the distinction between such and communing parishioners appears from the rubric in the English Prayer Book, requiring notice to the officiating priest of persons intending to commune, a rubric with which I have more than once had occasion to comply in England and its dependencies. The omission of that rubric from our Prayer Book sets wide open the door for such "chance" or "non-parochial" communication, leaving to the individual conscience the application of the invitation by way of sanctioning approach, and of the exhortation by way of limiting it, or, in the Scotch phrase, "fencing the table."

" 'Whatever you and I may think of such laxity of discipline, it is no part of our responsibility, nor have we the privilege or obligation to endeavor its correction. Our private judgment is precluded by the action of the Church. Terms of communion are not at the will of the individual officiant. What the Church (whether wisely or not) leaves open, it is not for you or me to shut.

" 'The same principle settles another question. "Confirmation" is what the Church requires as a prerequisite to admission of a parishioner to communion, but she has nowhere limited herself to the recognition of confirmation episcopally administered, and, therefore, whatever you or I may think of the laying-on of hands by others than Bishops, or elsewhere than within the pale of the only constituted Church of Christ, we have no right to draw a line, by our own private determination of fitly right, within that drawn by the generality of the language of the Church."

"I stand for the breadth and depth of the Church's invitation in the Communion office, 'Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend to lead a new life * * * draw near with faith.' This is the plain interpretation, the practical application of what the catechism says is required of those 'who come to the Lord's Supper.' "

Tempora et Mores

AN INDEPENDENT CONTRIBUTED SURVEY.

An Old Mission.

The Santa Ynez Mission, nestling up in the Santa Ynez range in Santa Barbara county, which has frequently suffered from storms and floods, has been completely restored.

The work called for an expenditure of $6,000. Of this, $750 was contributed by the Grand Parlor, Native Sons of the Golden West. The remainder of the cost was born by Bishop Conaty, as head of the Diocese of Monterey and Los Angeles.

The roof has, of all features, been retained. This was first given a solid sheeting, after which the old tiles were relaid.

Much concreting was done throughout the old building. The old adobe walls have been given a covering of the lasting material, while the foundation has also been strengthened with the same. Concrete was partly used on the tower, as particularly on the steps leading to the bells. The dormitory was reconstructed of concrete.

The Santa Ynez Mission was founded September 17, 1804, being the nineteenth of the twenty-three missions that were founded by the early Franciscan fathers in California. It helped to complete the chain of missions in this part of the State, being a relief for the greater distance from Santa Barabara to the north.

It is now one of the few completely restored missions in California.

Marriages in Lent et al.

One way of convincing the world of the Catholicity of our Church is to express catholicity by including everything in reach. That appeals to some, and it has truth about it, too. Another way is to demonstrate our Catholicity by a faithful following of the Catholic customs of the Church—which has more evident truth. Or to take it on another line—if we believe in the *spiritual* value of ecclesiastical discipline, we can only attain that gift by practicing the virtue. This gives us a double introduction to the question of solemnizing marriages in the penitential seasons of the Christian year. It may be worth while to quote from Blunt's Annotated Prayer Book:

"Bishop Cousin proposed to print the following rubrics, which are written in margin of his Durham Prayer Book:—(among others there is this:—)

" 'And here is to be noted that by the Ecclesiastical Laws of this Realm there be some times in the year when Marriage is not ordinarily solemnized.'

"The 'times in the year' thus referred to by Cousin are settled by Ecclesiastical custom of ancient standing founded on a law of the Primitive Church. As early as the fourth century the Council of Laodicea (circa A. D. 365) forbade, by its fifty-second canon, the celebration of marriages during Lent. Durandus states the times as from Advent Sunday to the Epiphany, from Septuagesima to the Octave of Easter, the three weeks before the Feast of St. John, and from the first day of the Rogations to the Octave of Pentecost, inclusive. The Manual of *Salisbury* has a rubric on the subject as follows:"—(Blunt then quotes the Latin rubric, of which it is sufficient to say that it includes all the prohibited times above except the three weeks before the Feast of St. John.)

"*After the Reformation* an entry of the prohibited times was often made in the Parish Register; and *inquiries on the subject* are found in some Episcopal Visitation Articles. A Latin notice of this kind appears in the register book of Dymchurch, in Kent, dated 1630; a rhyming English one of the same tenor in that of St. Mary, Beverly, dated November 25, 1641. In that of Wimbish, in Essex, there is one dated 1666, of which the following is a copy:—

" 'The times when Marriages are not usually solemnized:—

From—
Advent Sunday
Septuagesima
Rogation Sunday
Until—
8 dayes after Epiphany.
8 dayes after Easter.
Trinity Sunday.'

"A similar entry appears in the register books of South Benfleet, Essex, and of Hornby, in Yorkshire, and probably of many other parishes; and Sharpe, Archbishop of York, in a charge of 1750, names the prohibited times as then observed. They will sometimes also be found mentioned in old Almanacs as if the practice still continued during the last century. Although there is no modern canon of the Church of England respecting these prohibited times, the constant testimony of these various centuries will have great weight with those who would supply, by a voluntary obedience, the absence of a compulsory law when the mind of the Church appears to be plain and clear."

Such is the weighty opinion on this question of so sober and conservative a scholar as Blunt. But if anyone feels so little the force of the common and constant custom of the centuries, and has so little of the reverence inherently due to the traditon of the fathers that he will take refuge in the lack of a printed canon, there is nothing more to say to him than Blunt and many others have already said; or if he would further argue that all this citation of English opinion has no weight in the American Church, it is perhaps worth while to recall the fact that the American Church says in the preface of the Prayer Book:—"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." But perhaps the regulation of marriage is not an "essential point of discipline." It all depends on the point of view; and whatever may be said of this, or any other hallowed custom of the Church, will be entirely lost on a man unless he has a certain "apperceptive mass" to which appeal can be made. This is not Romish language, but psychological—or was when Dominic went to school! What is meant is that unless a man in his heart really senses the significance of *Catholic Consent*, no argument on earth will be convincing to him. "I have yet many things to say unto you, but ye cannot bear them now."

The Subdivided Tenth and Misery.

Speaking on the subject of Christian unity, the *Michigan Christian Advocate* tersely remarks: "Of the Protestants of this country, ninety per cent are in seventy-seven Church organizations, and it requires eighty-seven denominations to meet the views and tastes of the remaining ten per cent. Probably it would be a

comparatively easy task to unite the seventy-seven bodies containing nine-tenths of all American Protestants in nine or ten great denominations"—but to unite the one-tenth! Yea, verily! Such is life—the few make all the trouble, and the few do all the work. 'Tis as true in lodge as in Church, in mart as in home. And this calls to mind the fact that somewhere not long ago some observer of society complained that at high class drama, at lectures, at classical concerts, and on other times and occasions calling for intellectual or spiritual exercise, the *men* were conspicuous by their absence. It is not good to read of the mental and aesthetic sluggishness of the "lord of American creation"(s?!), but knowledge of the fact may encourage someone by showing him that not only the Church, but even the moving picture show, suffers from the lack of *men!* Misery loves company, and when we find ourselves "all in the same boat" we can take courage.

The Lord's Service for the Lord's People.

The following notes are taken from the fifth edition of the English "Clergyman's Vade Mecum," 1728. The date and the notes speak for themselves to exalters of Morning Prayer and surplices:

"I remember that long since the Restauration, in the Metropolitical Church of *Canterbury*, *Morning Prayer* was read at Six a Clock every *Sunday* in Summer, at Seven in the Winter, together with the Prayers for King, Royal Family, *etc.;* as on other Days; at Ten they began the Litany, and, after a Voluntary, proceeded to the *Communion Service* and *Sermon;* and so it is, or lately was, at the Cathedral of *Worcester*."

This book is also interesting as acknowledging that, at the Lord's Supper—

"It appears that the *Cope* is enjoin'd to the celebrating Priest, *Albs* and *Tunicles* to the attending Clergymen. And the Reader may observe that in the *Rubric* which enjoins the *Surplice* there is no mention made of its being to be used at the Communion; the reason of which was, that another Habit had been before prescribed for that Office. The *Alb* differs from the *Surplice* in being close-sleev'd."

"Metropolitical" sounds rather queer, and his description of an alb seems unique until we remember that anciently surplices, both English *and Roman*, were full length, not abbreviated.

A Minister, a Bishop and an Editorial.

The *New York Mail* of January 10th told in a brief editorial of a number of men in a Pullman car who were discussing the confession of crime recently made by an Eastern minister.

In their judgment the "fall from grace" of this minister seemed to indicate the sham and pretense of most Christian people and of all ministers in particular.

The men were more or less serious in their conclusions and seemed to show a real sorrow that facts compelled them to reach such conclusions.

When things were at their worst a man who had been quietly listening to their conversation, said, "Hear this," and read to them another news item, in the same paper as that containing the confession which had brought about the conversation. The news item in part was as follows:

"A hardy bishop of Alaska reports that he has covered thousands of miles on snowshoes, with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is a dentist; he is adviser; he marries them, and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provision to the starving in some solitary miner's hut."

Here the reader paused, when one of the young men remarked, "That's the kind that evens up."

The *Mail* continues its observation with the remarks that every man echoed the statement. "Men smiled as if in real relief." The editorial concluded with the following words:

"Perhaps the worthy Bishop, now in New York, will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virtue, is like the 'salt of the earth.' It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old."

All of which would suggest the remark that it is well to hear both sides before passing judgment.

What We Like to Read.

Apropos of the above, the following from the *Western Catholic*, seems very appropriate:

"Take up today's paper. Look at that advertisement. Is it fit for the pure eyes of your innocent daughter? Read that filthy article on divorce and its occasion or cause. Is it fit for your children's eyes? Glance over that suggestive article about a husband's or wife's infidelities. Is it fit for your estimable wife's perusal? Read the detailed account of that hideous scandal. Is it food for your boy's mind? Lay down your paper. Go to the phone and call up Mr. Editor. Invite him into the sanctuary of your home tonight. Introduce him to your wife and children. By and by, Mr. Editor leads the conversation along his favorite lines. Divorce! Scandal! Adultery! Hideous murder! Marital infidelities. These and kindred subjects are described in minutest detail and in language coarse and suggestive. The enraged father glances at the blushing faces of his wife and children, then with a lion's leap he is upon the "shameless offender," and having pounded a little sense of decency into his noggin, he flings him into the outer darkness. Just a moment, my indignant father. Where's your consistency? Why art thou so hard on the editor, while you are sheepishly lenient with his paper? He is simply telling you and your family what his paper has been telling you all along. Either go and bring back the editor or burn his paper. Oh, consistency, thou art a jewel."

The Right to Ask.

Bishop Whitaker was an admirable story teller, and had an inexhaustible fund of anecdotes which he recited with good effect on occasion. The following incident he related as happening when he paid an official visit to a rural parish.

The superintendent of the Sunday School, who conducted the general store in the town, had finished explaining the lesson, and asked if any scholar had any questions to ask.

A tot in the rear of the room raised her hand, and when the kindly superintendent told her to ask her question, she stammered out:

"Mr. Smith, how much are those red parasols in your window?"

DOMINIC.

Bishop Knight, during the fortnight spent on the Isthmus of Panama in January, visited eleven missions, confirmed 283 persons, ordained one deacon to the priesthood, and consecrated a church.

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VI.

ALEXANDRIA, CAIRO.

It is one of the whimsies of history that a city of so many great names and events as Alexandria should in our time rank, for the tourist at any rate, not much more than a landing-stage for the Nile trip. We journeyed thither from Constantinople, which faded away from us as, steaming away on the Bosphorus—literally, the Oxford!—we gazed long at it from the deck, silent under the spell of its associations, which the golden sunset and the dreamy shadows settling on the minarets seemed to induce. The ship took us again to the Piraeus and its busy waters and from there directly to Alexandria, passing Crete on a beautiful Sunday morning and fortunately having a good view of that point "Salmone" to give us in its jutting out into the currents a realization of that memorandum in St. Paul's "log" of that puny ship of Alexandria in which he was voyaging towards Rome when the wind not suffering them they sailed over against Salmone, "hardly passing it." (Acts 27: 7-8.) Fellow passengers ever add much to the interest of sea travel, and it is to be feared to sea gossip, but one on this particular trip unconsciously afforded some real food for thought. This was a high-class Mohammedan woman, the wife of the Governor of a Province, traveling with a retinue of servants. Though in the harbors most punctilious in her observance of the rigid custom of having her face covered with a veil, she seemed to be glad to assert her freedom from that constraint and to wish to enjoy it as the other ladies on shipboard, spending hours with her children in her steamer chair, with a manifest sense of emancipation from some of the severe conventionalities of the Mohammedan home life, even if she could not mingle socially with the other passengers. It all seemed typical of the spreading restlessness of intelligent womanhood under Mohammedan restraints and the aspiration for different status which is plainly showing itself in various ways, as for example in the recent visit of a delegation of women in behalf of women's interests to the Sultan himself, a thing practically unheard of hitherto. And her accomplished English governess—who, curiously enough, had been a governess in San Francisco—confirmed this impression in conversations we had with her.

The place Alexandria has held both in civil and church history would suggest that it would take some time to "do" it. And so the saunterer might well have his expectations edged as he remembers some of the mighty works done there and infers that there would naturally be shown places of antiquity in the usual oriental abundance. To say nothing of Alexander the Great and the patronymic, Clement, a Father of Christian Philosophy, some of whose writings reflect with curious detail the very life of Alexandria in his day, Origen the learned, Athanasius, "the Father of Orthodoxy." The great Catechetical School which helped to give the name "Brain of Christendom" to Alexandria, and had so much to do with the origins of scientific theology, the encyclical letters which went out from Alexandria to fix the date of Easter for the Christian world before it could turn to our church almanacs to keep track of the eccentricities of our Paschal moon, the translation of the Old Testament Scriptures into Greek in the Septuagint, the great Litanies, the ancient citizenship so charged with church interests—not to say church rows as depicted in Charles Kingsley's *Hypatia*, these and like stirring associations with that old site could well whet the interest for identifications. And one would willingly look over a good many of them, even if not disposed always to commit himself any more than the Celt, whose first remark on seeing Niagara Falls was "What's to hinder it!" Pompey's Pillar is there, very old, but there is doubt as to land mark. Pompey had to do with it. "Cleopatra's Needles" were there, but one is now in London, and the other in New York, neither in their own hands just now keeping the thread of continuous Alexandrian history. There is a museum of Greco-Roman antiquities, with some curios from the Christian period. There are catacombs and borings about the central quarter of the ancient city but apparently the site of the old city has subsided and is now buried under. The moon, over the wanderings of which the old Christian astronomers used to figure out the proper time of Easter for all the world, is undoubtedly the same at which you can gaze now, and the name of the city is the same, but so far as any "very-spot" sight seeing of the old signal Christian epochs is concerned, these seem to exhaust the list. Of course modern Alexandria has many interests of its own, but when the antiquarian fever in one, especially to rummage that Christian past, modernism becomes a saunterer's heresy. We did, however, visit the Great Cathedral and an elevation occupied by a barrack of English troops, from which we obtained a good outlook on the city and down around the city, and enjoyed all of that, but Alexandria was the one place where we really did not use all the time alloted us by the dragoman—*pace* Alexander the Great! Does the "departed glory" of the ancient seat of so much church prestige argue that institutions as at Rome last so much better than instructions or that teachings become common property and so lose localism in a continuity of Christian thought? But "travelogue" must be chary of travelogic, for to adapt a phrase from Sidney Smith, "There may be a good many other things without a good many other things."

Once on the train for Cairo, lunching in a comfortable dining car, the moving picture—or rather the moving view point of the picture—of Egyptian life begins, and the train seems to rush back into Pharoah's time and into geography of the Delta which has hitherto been invested with school day impressions that it was about as remote as the moon. Camels, canals, archimedean screws and other wheels for water, donkeys decorated with heavyweight humanity, the humanity in turn decorated with motly garb billowing in the breeze, groups of mud hovels, which were standing in contrast with the green of the cultivated fields suggest Ruskin's diatribe as the way in which man can mar what the green of nature makes, the thoroughfares and fields thick with fellachin, the frequent tombs—all soon give the saunterer the feeling, "I am really in Egypt," and serve as a sort of overture for what is yet to come on the trip. Before Cairo is reached one might easily get into a mood of supposing that that the hotel from which he is booked there is named in keeping with it all, after one of the "Shepherd Kings." But it is not, and "Shepheards" is not spelled that way, though it holds something of a kingship in the sentiment of the tourist world, as everybody wants to go where everybody else has been, even though newer hotels carry the true heraldry of royally related names (e. g., Semiramis). And at Shepheards the saunterer immediately realizes that there are singularly distinct two Cairos. What goes on at Shepheards and its immediate vicinity is one. The scheduled round for sight-seeing is another. And they are so distinct as a motor car and a museum, one all chug-a-chug with modern show and go, the other as mum but as full of curious interest as a mummy. The one creates an environment calculated to swell the bosom as if you were basking in the sphere of an American millionaire, the other as if you were at the last remove "the heir of all the ages." The one Cairo we saw more particularly while waiting over night to take the boat for the Nile trip, the other more fully on our return from that trip; and we leave the experience of the latter Cairo, the antique, for further notes.

"Shepheards" is well provided with both the comforts and luxuries of life and does not at all suggest the description so cynically given of some great hostelries in other lands which "have all the luxuries and some few comforts." It made us at home in all the throbbing life of the hundreds of guests to find some good California friends from San Francisco, Monterey and Visalia and some from Philadelphia and elsewhere, including the Bishop of Quebec and Mrs. Dunn. The large portico of the hotel, which is one of the most cosmopolitan "lounges" in the world in its groupings of those of many nations and races, abuts on the street and affords a point of contact between the tourist and the modern Cairene. And then it is as well as in strolling along the streets in the immediate vicinity that one finds himself regarded in the role of an American capitalist at sight. There is no room for doubt about the American part of it, for the first newspaper vender you meet picks out from his polyglot assortment of papers an unmistakable sheet and spots you at once with "New York Herald!" Even the wonderful disguises with which some array themselves head and foot for the Nile trip are instantly penetrated by these sagacious citizens and your United States they somehow read as if you were garbed in the American flag. Then the sidewalk line of hotel porters is a perpetual bargain-counter during the sunny hours. The alert salesmen of the curb stone are very loth to take "no" for an answer, again looking upon the guests reversing the Exodus of old in constituting an inrush. And as the historic people of long ago in their anxiety to get out of the country spoiled the Egyptians, so when the hosts today seem so eager to get into their country it is not human that the Egyptians should feel that one good turn deserves another and develop proclivities to spoil the tourists.

Then how graphically does the "bakshist" habit testify to the "rolling-in-wealth" pedestal upon which your fellow-creatures in Cairo—and indeed all through the Orient—put you. If ever a universal saying is found a Volapuk for common speech of the world then at least one word which will need no twist and no explanation for anybody, Occidental or Oriental, will know what it means and that word is "bakshist!" And a young

American who wrote an interesting account of "beating his way" around the world has told us in his book that when he found himself in Cairo consorting with an imported gang of beggars—as if the home articles were not enough!—they jeered at him when he avowed himself an American, because every beggar of them who could put two sentences of English together passed as an American because the Americans were such easy game! But more anon of Cairo and of our downright enjoyment of it and its memorials with all said and done.

WILLAM F. NICHOLS.

ST. JOHN'S, OAKLAND, NEW MISSION.

On Septuagesima the new Mission of St. John's at Rock Ridge was opened in a rented store fitted up as a chapel. The first service was that of the Church School at 3 p. m. Over thirty scholars and six teachers were enrolled. The rector appointed Mr. Dan Blood, a U. of C. man, superintendent, and Mr. Einar Jacobsen, secretary. At four o'clock Evensong was sung by Father Gee. A choir had been formed and the music was well rendered. The large congregation heartily and audibly responded in the service. There were over a hundred present. A Guild has been organized and the women are actively engaged in making a canvass of this new territory recently ceded to St. John's by St. Paul's Parish. As soon as the rector can secure an assistant priest, Sunday celebrations of Holy Communion will be provided. At present the services are on Sunday afternoon and during the week Holy Communion on Wednesday at 9:00 a. m.; Evensong and sermon on Thursday at 8:00 p. m. The location of the chapel is Shafter Ave., near College Ave., and is easily reached by the Key Route-Claremont car, or the College Ave. car.

THE BROTHERHOOD OF ST. ANDREW

The Executive Committee of the Brotherhood of St. Andrew of San Francisco and Bay Cities, is making an earnest endeavor to strengthen our organization and to more nearly live up to the splendid tribute given us by Fred B. Smith in an address made in Oakland on the Men and Religion Forward Movement. For a while our meetings will be held on the 2nd and 4th Tuesday of the month in the Church Divinity School on Taylor street, at 8 p. m. Mr. McCallum of Grace Chapter has been elected chairman and is very anxious that chapters elect their delegates (two) to the Executive Committee and that each delegate feel it incumbent upon themselves to attend the meeting and report back to their chapters the work of the committee. All members are asked to pray for the success of the noonday meetings held in the Merchants' Exchange during Lent. Do all you can to be present yourself and bring some one with you.

Rector seeks sphere of work in Pacific States; March or October; experienced priest; good reader, organizer, lecturer, preacher (extempore). Successful with men, Bible classes, mission work, church building; Bible student, prayer book churchman; highest references. Good opening and congenial work more desired than large stipend. State full particulars. Doctor, P. O. Box 185, Bay St. Louis, Mississippi.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. W. H. Wotton, of Santa Ana, has accepted a call to St. James' Church, South Pasadena, and begins his duties on March 1st. Mr. Wotton has been rector of the Church of the Messiah, Santa Ana, for thirteen years.

Pasadena, a city of about thirty thousand people, boasts that she has fifty-six churches, and that seventy-five per cent of her population are church-going folk. Truly a notable showing, and one that no other city in the country of similar size can make. Our Church is very strong in this neighborhood.

The Rev. Robert B. Gooden assumed charge of the Harvard Military School with impressive ceremonies on February 9th, being installed as head master by Bishop Johnson. Grenville C. Emery, the founder of the school, formally turned over the property to the Diocese of Los Angeles. The institution is to be known as "The Harvard School Upon the Emery Foundation."

Bishop Johnson recently sent the following letter to every clergyman in the diocese:

"My dear Brother:

"A recent examination of the records of the several counties of the State which has been submitted to me show that a number of the clergy of our Church have solemnized the marriage of persons who have been divorced.

"I assume of course that in all these cases the spirit of the Canon has been observed, but I am writing this note to draw the attention of every clergyman within the Diocese of Los Angeles to the provision of the Canon, which is very explicit:

"'Satisfactory evidence touching the facts in the case, including a copy of the court's decree, and record, (shall) if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon.'

"I am quite sure that in every case to which my attention has been turned in the records there has been good reason for the solemnization of the rite, but it is better to adhere strictly to the law to avoid difficulty in the future. It places the responsibility just where it belongs and saves the confusion which is likely to occur should we be indifferent to the letter of the Canan.

"Will you not, therefore, in the future kindly submit to me the above named documents should an application be made to you at any time to perform a marriage ceremony such as is contemplated in the Canon?

"Believe me,

"Very truly yours,

"JOSEPH H. JOHNSON."

—L. A. Churchman.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. G. R. Messias, rector of St. John's Church, Olympia, has resigned. He has not announced his future plans nor have the vestry determined on his successor.

The Men's Club of the Church of the Holy Communion, Tacoma, have secured Pantages Theatre for Holy Week services.

The celebration of the tenth anniversary of Rt. Rev. F. W. Keator, bishop of the Diocese of Olympia, was observed on January 25th, being the Feast of the Conversion of St. Paul, by a Choral Eucharist and solemn Te Deum, in Trinity Parish Church, Seattle, at 11 a. m.

At 1 o'clock the bishop and clergy, with their wives, were entertained at luncheon by Rev. H. H. Gowen and Mrs. Gowen, in the rectory.

From 3 to 5 a reception was tendered by the ladies of Trinity Church in the crypt. The Bishop and Mrs. Keator and Rev. and Mrs. H. H. Gowen were in the receiving line, assisted by Mmes. Bernard Pelly, John Goodfellow, G. B. Nicoll, W. N. Redfield, G. Plummer and Wilbur S. Lewis, wives of the vestrymen, and Mmes. Elizabeth Sackman, G. J. Turrell, E. C. Lewis, H. F. Blogg, Latimer, Haynes, Morrison, Peck, Fisken, Marks, Bemson, Burton and others.

At 6:30 a dinner for 300, both men and women, was given in the parish rooms of St. Mark's Church, with toasts and speeches, Rev. T. A. Hilton acting as toastmaster.

Bishop William Hall Moreland, of the Diocese of Sacramento, celebrated the thirteenth anniversary of his consecration on the same day.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

On Sunday, February 4th, Bishop Scadding advanced to the pristhood the Rev. Wilfred Leonard Johnson, and ordained to the diaconate the Rev. Donald J. Macdonald, formerly a Presbyterian minister. The service was held in St. Stephen's Pro-Cathedral, the preacher being the Rev. H. M. Ramsey. Mr. Johnson goes to Clatsop county, and Mr. Macdonald to Yamhill county.

There is a possibility that the Bishop Scott School for Boys, now located at Portland, Oregon, will be transplanted to Ashland. The Commercial Club of the latter city, at a meeting held on February 5th, decided in favor of allowing the school the use of the Normal property. Bishop Scadding, it is understood, is in favor of the new location.

On January 30th and 31st a conference of the clergy of the Willamette Valley was held in St. Peter's Church, Albany. The meeting opened with a celebration of the Holy Communion, followed by a business session, and on the evening of the second day there was a missionary service, which was addressed by the bishop, the Rev. D. J. Macdonald, and Dr. Hubert Carlton.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Feast of The Conversion of St. Paul, January 25th, marked the thirteenth anniversary of the consecration of the bishop to the Episcopate.

The new church at Woodland has been started. It is expected that it will be completed by Easter.

The Rev. Fletcher Cook assumed charge of St. John's Church, Marysville, on February 11th, and has taken hold of the new work with the vim and vigor that has always characterized him. He was tendered a reception by the congregation on February 19th.

The vestry of the Church of the Ascension, Vallejo, is not in favor of the joining of Church and State, nor of the Church taking a hand in politics. At a meeting of the vestry held on February 13th, the following resolution was adopted:

"Resolved that it is the sense of this vestry that we endorse every practicable movement tending towards a clean, moral, godly and temperate standard of life and that we urge our parishioners to use the privileges of their citizenship in the light of Christian responsibility, but that we deem it inexpedient to bring an ecclesiastical organization, collectively as such, into politics."

A quiet day for the clergy was conducted by the Bishop on Tuesday, February 20th.

The Rev. Peter K. Kajitsuka, who has had charge of the Japanese work under the direction of the bishop, was advanced to the pristhood on January 28th, at St. Paul's Church, Sacramento.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Bishop Rowe is expected to ordain to the diaconate Mr. Ziegler, the lay-reader at Valdez on his arrival there. The Bishop was expected about March 1st or before, but as we go to press we have not been advised as to whether the ceremony has taken place.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. George C. Hunting, secretary of the Eighth Missionary Department, has been spending some time in Arizona, and on February 4th was the preacher at Grace Church, Tucson.

Christ Church Mission, Jerome, was formally organized late in January, and it is planned to hold services on two Saturday evenings every month until the work shows such growth that a regular clergyman can be supported. The Rev. J. R. Jenkins is in charge of the work.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Rev. R. W. Catlin of New York has assumed charge of Ascension Church, Twin Falls, Idaho. On the occasion of his coming Bishop Funsten was present and preached.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

Archdeacon Hazlett has rounded out five years of service in Nevada, and the "Nevada Churchman" gives the following interesting bits of data from his notebook:

Whole number of miles traveled—110,000.
Whole number of services held—1,035.
Number of sermons preached—900.
Number of house to house visitations—2,800.
Number baptized—158.
Number prepared for confirmation—100.
Number presented for confirmation—88.
Couples married—38.
Burials—60.
Raised, largely by personal subscriptions, $18,500.

Bishop Robinson recently preached in Oak Park, Evanston, and S. Simon's, Chicago.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

Bishop Brent, who represented the United States at the International Opium Conference, and who was elected president, returned from the Hague, reaching New York on February 6th. He has been kept busy at the metropolis preaching at St. Agnes' Church and the Cathedral on February 11th, and at the Church of the Incarnation and St. Ann's Church, Brooklyn, on February 18th. He will soon start for the Islands.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

Dr. Hubert Carleton, general secretary of the Brotherhood of St. Andrew, was in Spokane on February 8th, and consulted with the laymen with reference to the Men and Religion Forward Movement.

Bishop Wells left for the East just before the close of January for the purpose of soliciting funds for the work in his district. He is in hopes of obtaining clergy for a number of important posts in the jurisdiction.

Epiphany Church, Hillyard, organized a probationary chapter of the Brotherhood of St. Andrew on the evening of February 2nd. The prospects are bright for a growing work here.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

During the past year wonderful improvements have been made in the interior of St. John's Church, Stockton. The church is now one of the most beautiful in California. For this the congregation is largely indebted to Mrs. J. H. Hough, who, in memory of her father, Mr. H. Hewlett, gave the new pulpit, altar, communion rail, altar cross and vases, and furnished the entire chancel. The reredos is executed in carved wood after a most beautiful design. In addition to this, the south transcept has been converted into a chapel. The entire church has been painted and stained, and a new carpet put down. The carpet was given to the church by Mrs. William Crocker, and the painting paid for by the Woman's Guild and Chancel Chapter.

The Duplex envelope system, which was recommended to that parish as the only system of Church support which adequately recognized the true mission of the Church, has been adopted, and promises, in due time, to do all that has been claimed for it.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

After some eight years' trying work in Mormonland, the Rev. A. George leaves Springville, Utah, to take charge of St. Paul's Church, Blackfoot, Idaho.

Bishop Spaulding recently gave a most entertaining address at the annual men's dinner of St. George's Church, New York. He called the Mormon system a caricature of Christianity.

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COLIN IRVING SPANGLER

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Editorial

LET IT BE A HELPFUL LENT.

Lent, with its abundant opportunities for spiritual uplift, is again with us, and throughout the Department it is being observed with extra services, and is likely to be attended with increased Church-going during the Forty Days. The clergy will have to be working a good deal harder; there will be more sermons to be prepared, more services to conduct. The layman, perhaps, will be denying himself some of the pleasures in which he indulges throughout the remainder of the year, but will that be all? Will the self-denial of the Lenten Season be forgotten as soon as it is over? Will the clergyman take a few days' rest after Easter, and the layman return to the even round of business and pleasure of his hum-drum existence, no better and no worse than each was before? Let us hope not. Lent, when it is observed at all, should be kept with the idea of benefiting the spiritual being of a man. It should uplift and strengthen for the battle against sin. It should bring a greater and truer realization of the work and aims of the Church, and when it is over the worshipper should not return to other activities, and fall again into the old paths, glad to throw off the restrain of self-denial. Rather should he be renewed in soul and spirit, and go forth a better man not content with things as they were, but striving to make them higher and better, and determined that the period of Lent with its Church-going and its worship of the Master should not count for nought.

CONCERNING PRETEXTS.

Men generally preach most effectively upon those virtues of which they know the most, but which they feel that they practise the least; at any rate, it often seems to be so. Likewise, when criticizing others, men generally condemn in them the faults that are identical with those which they themselves possess. Therefore they speak strongly—either because of the lash of conscience, or because unconsciously they are revealing themselves. Shall a man then keep shamefaced silence, yea, even from good words? Nay; rather it is good that he be humbled, and that he be called upon to sacrifice even himself, if need be, for the sake of Truth. Such preaching will have an earnestness which will compel in its hearers a reverence for the sublime beauty of righteousness; what it needs to complete it is knowledge proclaimed of the Incarnation and the Indwelling of the Holy Spirit. When he comes to the describing of such sermons, the country editor will not begin his remarks with the words, "The preacher took as his *pretext* such and such a chapter!" And yet, for how many discourses does the "text" seem to be rather a *pretext* for an utterance concerning heavenly things which has manifestly received much less preparation than the speeches of political demagogues! How many! *Not all,* but yet—how many! Surely the sermon borders on the sacramental, and no amount of parish calling, nor cares of this world entering in, ought to be allowed to rob the priest of his preaching power.

ABOUT THE PAPER.

THE PACIFIC CHURCHMAN should have twice its present number of subscribers. It should have the support of every clergyman in the Eighth Missionary Department. It should go into the home of every loyal communicant of the Church. It is a well known fact that where there is a family that subscribes for a religious publication there will be found a family that is loyal to rector and to Church. When we read a statement like the following in a denominational paper printed on its editorial page it makes us wish that we could show the same record, and be able to thank our clergy for such aid:

"Rev. David Ralston, pastor of First Church, Richmond, has sent in a splendid list of twenty-one new subscribers from his charge as his record for this week. Rev. J. C. Gowan of Irwin City has sent in eleven this week from his charge. Rev. Oliver Saylor of El Centro has also sent in eleven new subscribers this week. Rev. J. U. Simmons of Turlock sends us five new subscribers this week, which makes his list forty-eight in two weeks. We hope to publish in the next issue the complete list of the new subscribers from the various charges—on the trial subscription offer. The time extended by the publishers on this special offer of $1.00 for twelve months is exceedingly short. Let every charge take advantage of the remaining time."

AVOID THROWING STONES.

Let us do all in our power to shield and aid Christ's Church. We are not doing this when we criticize, when we censure, when we pick flaws. We are not doing this when we give those on the outside the opportunity to scoff and sneer, and point the finger of scorn and ridicule at us. A priest of the Church has discovered that the service, the preaching, the worship does not mean so much to him as he sits Sunday after Sunday in the pews as it did when he conducted Morning Prayer and administered the Sacrament at the altar. It is truly to be regretted that this is the case. We sympathize from the bottom of our hearts. But let us not criticize. Let us not censure. Let us not open the matter for much argument and lengthy discussion. Let those who love the Church protect her and her Divine origin. Let those who hate the Church and her teachings cast the stones if they must, but it is far, far better for those within the Church to love, honor and cherish her, to pray for receptive hearts and minds, and for the grace of humility, and so to triumph victoriously in the end.

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A HISTORIC HOUSE OF WORSHIP.

By Augustus W. Dougherty.

Philadelphia is dotted over with many historic points of interest, but among them all no landmark of centuries past claims the attention of the religious world so much as does the dingy brick edifice down on Second street, near Market, whose doors are open to visitors daily, and from whose central pulpit the Word is still preached every Lord's day. Amid clusters of modern business structures, fronting on a busy thoroughfare, is this modest two-story house of worship, old Christ Church, founded in 1695, which is to-day one of the most sacred objects in the Quaker City. Closely associated with its history are the names of many good and great men who did much to shape the destiny of our nation.

The east end of the church faces the street, the court on each side being inclosed by a tall iron fence, while a row of growing trees springing from the brick-paved walkways slightly shade the sides of the building. In its four lower windows, on each side, fifty-seven tiny panes let in the light, while forty-eight similar squares of glass form each of the eight windows above. High up in the end of the house, which slightly protrudes upon the sidewalk on Second street, is a very large window of three compartments, the central space containing just one hundred and twenty-two little panes of glass, while twenty-seven more old-fashioned squares fill each sash on either side. The shingle-covered spire, capped with a brass ball and weather vane, and the queer wooden banisters stretching along the eaves of the thick glass roof, has apparently seen years of service.

A prominent clause in the original charter granted William Penn by King Charles II, was that "whenever twenty or more citizens should petition for a church of England parish it could be established." For several years the little band of church people worshiped in a school house under the leadership of a school master. But not many years after the colony was founded, the parishioners dwelling in Philadelphia exceeded the required number, and the subject of organizing and building a church was duly considered. So it came about that in 1695 the body of worshippers sent a petition to the Bishop of London requesting that he at once send over an ordained minister to their town.

In the year 1700 the Reverend Evan Evans, a Welshman, took charge of the new church as rector, having been sent by Bishop Compton of London, and granted an annuity of fifty pounds by King William III. On each Sunday, Wednesday and Friday, the new minister held regular services, and within a few years' time had baptized over five hundred converts, and when he had been their leader seven years this number had increased to more than eight hundred members. Nine years later the rector made a visit to England and on his return brought with him a handsome silver communion service, presented by Queen Anne; pulpit cloths and cushions, prayer books, and other essentials for the church. After serving eighteen years as rector, the Reverend Evan Evans removed to Maryland, and three years afterwards, while on a visit to his old home and preaching from the familiar pulpit, he fell stricken with apoplexy, and two days later passed to his reward.

Meantime Christ Church congregation had increased until the subject of enlarging the house, adding a tower and steeple, as well as purchasing a set of chiming bells, was discussed. Finally the plans were made to erect a new church in the style of St. Martin's-in-the-Fields, London, to be ninety feet long and sixty-one broad. The cornerstone was laid April 27, 1727, with ceremonies conducted by Honorable Patrick Gordon, Lieutenant Governor of Pennsylvania. Nine years later the church, solidly built of bricks and other material brought from England, was completed, and soon a new organ was built at a cost of two hundred pounds. In 1749 a beautiful twenty-four branched candelabra for candle-light was brought over from London and suspended over the central aisle, where it has continued to hang until the present time. In 1754 the "Philadelphia Steeple," as it was called, a tower one hundred and ninety-seven feet from base to crown, was completed. Benjamin Franklin was a member of the committee which built the spire; and he originally intended to try his electrical experiments with a kite from its summit—then the highest point in the city. In the same year a chime of bells were purchased in the mother country and hung in the belfry. It has been said that the man who moulded the bells and hung them in the tower stipulated that they be muffled and rung at his funeral services; and Captain Budden, who brought them over the ocean on the good ship Myrtilla and declined any compensation for the service, made a similar request. For the Captain's generous act, however, the chimes were ordered to be rung to welcome him whenever his ship appeared in the Delaware River.

These eight musical bells weigh nine thousand pounds, the largest weighing over a ton. Their harmonious chimes soon became very popular, and for many years after they had been installed in the belfry of the tower they were rung at noon daily to please the citizens, and on market days for the gratitude of the farmers who had brought their produce to the city. And when the Declaration of Independence was read on July 4, 1776, Christ Church bells resounded forth a gladsome chime in answer to the ponderous clanging of old Liberty Bell in the State House tower in Independence Square. They, with the Liberty Bell, were taken away by order of Continental Congress at the British occupation of the city, but were subsequently rehung in the tower, and were for long afterwards rung on every occasion of the slightest importance. These historic bells are referred to by Longfellow in the closing scene of "Evangeline."

Some time afterwards the Reverend Jacob Duche, who served for a term as chaplain to the American Congress, was chosen rector. He had the unique distinction of signing himself "Caspipina," the title being taken from the initials of "Christ and Saint Peter's in Philadelphia in North America."

For many years this celebrated church was the principal house of worship in the City of Brotherly Love, the Colonial Governors having their State pew. In 1763 when Governor John Pen granted the charter uniting Christ Church with St. Peter's, the second Episcopal Church established in Philadelphia, the Reverend William White was made rector of Christ Church, having received the ordinance of baptism in infancy from the polished rosewood baptismal font, which still stands at the end of an aisle and has done service since 1695 in the same sacred building. In February, 1787, the officiating rector was ordained Bishop of Pennsylvania by the Archbishop of Canterbury, thus becoming the first in the American episcopate derived from the Church of England, and for long he was affectionately called the "Father of the American Church." Bishop White served several years as Chaplain of Congress, and remained with Christ Church until his death, July, 1836. Underneath the chancel rails lie the remains of the venerable Bishop, close beside those of his brother-in-law, Robert Morris, the able Treasurer of the Revolution.

In February, 1775, the Continental Congress attended in a body a service of fasting and prayer in this church, shortly after the battle of Lexington. In 1785 a convention was called, and under its roof was perfected the organization of the Episcopal Church in America. Many members of the convention which framed the Constitution of the United States in 1787 worshiped here during the sessions. After the Declaration, with the vestry's approval, the bust of King George III was removed from the prominent niche it had so long occupied, and a few months later the crown in the spire was struck by lightning and totally destroyed.

George Washington and wife regularly occupied Pew No. 58 in the center aisle from 1790 to 1797, while he was President; the same seat was the official pew of John Adams while President, and was used by the Marquis de Lafayette on his second visit to this country. Betsy Ross, maker of the first American flag, held pew No. 12; Robert Morris occupied No. 52; Francis Hopkinson, Secretary of Continental Congress, and his son, Judge Joseph Hopkinson, author of the national hymn, "Hail Columbia," sat in No. 65; Benjamin Franklin in No. 70; General Charles Lee, of the Continental army, is interred near the southwest door, and Henry Clay, during the time of his attendance, sat in front of the west column in the north aisle. For many years all these celebrities, and numerous others, as well as nearly all the Provincial officers of those times, worshiped regularly in old Christ Church, and each of their respective pews is pointed out to visitors who attend services there at the present time.

In 1837, after the original organ had seen seventy-two years of service, a very fine instrument, with sixteen hundred pipes, was installed, having been rebuilt, except for the front case and keyboard, by Henry Erben of New York.

The old church is rich in treasures; an original copy of the prayer book of King Edward VI, ancient volumes of note, furniture, tablets, memorial windows, and silver vessels, all possessing extreme historic interest, can be seen within its confines. This church, too, has ever been blessed with prosperity, and is an object of special interest to every patriotic American.

Christ Church Cemetery, at Fifth and Arch streets, which was in early times the outskirts of the town, contains the remains of many of the most noted Philadelphians of days past and gone. It is well cared for, and an object of great interest to all visitors to the Quaker City.

Early in January the Church of Our Merciful Saviour, belonging to a negro congregation in Louisville, Kentucky, was destroyed by fire. On the following Sunday the congregation made an offering of $12.50 for missions, and asked the bishop to forward it to the Board.

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TRADE MARK.

The Diocese of California

The six churches comprising St. Mark's Parish, Berkeley, have arranged to hold special Lenten services, and at St. Mark's Church there will be special preachers at the Sunday evening services.

The Rev. Fletcher Cook, vicar of the Chapel of the Incarnation, San Francisco, has resigned and has accepted a call to St. John's Church, Marysville. He has already entered upon his new duties in the Diocese of Sacramento.

The diocese will be much interested to learn of the engagement of the Rev. Frank Stone, for several years chaplain of the Seamen's Institute, San Francisco, to Miss Dorothy Barnish, of Southport, Lancashire, England. Mr. Stone is now secretary of the Mission to Seamen in London. We offer the happy couple our heartiest congratulations.

Calvary Church, Santa Cruz, has beei undergoing some repairs, and the improvements have added much to the appearance of the building, as well as to the comfort of the congregation. The walls have been retinted, some minor repairs have been made, and kneeling benches have been installed.

Bishop Nichols held the first confirmation service ever conducted at the Naval Training Station at Yerba Buena Island on February 18th. Chaplain Evans presented a class of twenty-four candidates for confirmation, including the captain of the baseball nine, the champion wrestler, and the strongest man on the island. The service was most interesting and impressive and the bishop spoke in a happy strain to the sailor lads.

The regular noon-day services will be held throughout Lent at the Merchant's Exchange, from 12:15 to 12:45 p. m. Bishops Nichols and Moreland, and the most prominent clergymen of our Church, as well as those of other denominations, will officiate. On Wednesday, March 20th, Bishop Nichols will hold a memorial service for the late Revs. Cecil M. Marrack, N. B. W. Gallwey, and George Adams, D. D.

St. John's Church, Oakland, has started a Mission at Rock Ridge, adjoining the Claremont district. The opening service was held in the McKinley building on Shafter avenue, near College avenue, on February 4th, at 4 p. m. The sermon was preached by the rector of St. John's, the Rev. Edgar F. Gee, and there was a large congregation in attendance. It is the intention of Father Gee to give a large portion of his time to the Mission, which gives promise of speedy growth.

The new Palache Memorial Parish House of St. Mark's Church, Berkeley, which was used for the first time during the Diocesan Convention, was formally opened on the evening of February 9th. Bishop Nichols presided and there was an address by the Rev. George E. Swan, for a number of years rector of the parish. Mrs. Whitney Palache, representing the donors, made a presentation speech, and this was replied to in happy fashion by the Rev. E. L. Parsons, the present rector. The reception which followed was much enjoyed by all.

The Parish House is very conveniently arranged, and will greatly increase the efficiency of St. Mark's. The building will provide separate class rooms for the majority of the classes of the Sunday School, and is well adapted to the holding of large entertainments, meetings, and social gatherings.

The Rev. George H. B. Wright, the new rector of St. Stephen's Church, San Francisco, was tendered a reception in the Parish House on the evening of February 7th. There was an orchestra in attendance, and a program of exceptional merit was rendered. The members of the congregation were on hand in large numbers, and the affair was a most enjoyable one, giving the rector an opportunity to meet many people whom he had as yet not had the opportunity of calling upon.

THE MUNICIPAL CHURCH.

It would promote the unity of the Church if in a large city like San Francisco the parishes could, among other interests, find it practicable to give substantial attention to a common charitable work like that of the mission to San Francisco's public institutions. It would, moreover, help the city work all around, if the rectors who publish parish papers could find it convenient to send a few copies regularly to the undersigned at 1215 Sacramento Street, San Francisco, for distribution among our Church people at the City and County Hospital who contemplate remaining in the city after leaving that institution. Lists of the city churches are betimes given the patients, but it would help to create among them an intelligent innterest in our Municipal Work, if parish publications could be placed in their hands. That would help the chaplain make his office a sort of bureau of parish intelligence, and would contribute largely toward the integration of some of the scattered members of the Church.

W. M. Bours.

BOARD OF CHRISTIAN EDUCATION.

In September, 1911, the Board sent out an appeal to the Sunday Schools of the Diocese for money to meet the expenses of the Board, this money to be used to meet the current expenses for postage, printing and incidentals; to enable us to keep up to date the exhibit of Sunday School materials which is maintained for benefit of the Sunday Schools; to meet the expenses of the Committee on Teacher Training for Certificates and Diplomas, and to enable us to make a beginning in the matter of the library, and to start, as soon as possible, a press bureau and do as much as possible in the matter of disseminating Church literature.

Up to date, February 22d, the treasurer of the board has received the following amounts from the Sunday Schools designated:

Holy Innocents, Corte Madera	$ 2.00
Grace, Livermore	1.50
Trinity, Point Richmond	1.50
St. James', Centerville	2.00
St. Matthew's School, Burlingame	3.00
All Saints', San Francisco	2.50
Grace, San Francisco	5.00
Cathedral Mission of the Good Samaritan, S. F.	4.00
Holy Innocents', San Francisco	2.50
Trinity, Oakland	4.00
Calvary, Santa Cruz	3.00
St. Paul's, San Francisco	4.00
St. Stephen's, San Luis Obispo	3.00
Church of St. Matthew, San Mateo	10.00
St. John's, Ross	5.00
Christ Church, Alameda	10.00
St. Augustine's, Oakland	1.50
St. Philip's, Fruitvale, Oakland	1.50
St. Barnabas' Mission, San Francisco	4.50
Total from 19 Sunday Schools	$70.50

This list is published as an acknowledgment of the sums received; and in the further hope that it may stimulate some schools not on the list as yet to send in their contributions in the near future. Certainly the work of the Board will be very soon limited and hampered if we do not receive more money than indicated in this list.

Mardon D. Wilson, Treasurer.

WOMAN'S AUXILIARY.

The February meeting of the Woman's Auxiliary was held in the library of the new Divinity School instead of at Grace Church, which was undergoing repairs consequent upon the recent fire there.

Mrs. Newlands presided, and Rev. Mr. Church said the opening prayers. Mrs. Newlands announced that news had been received of the death of Mrs. Lawver's mother, and by a rising vote the members desired that a message of sympathy be sent to Mrs. Lawver.

After the usual business came an unexpected pleasure in the appearance of the Bishop, bringing with him Bishop-elect Tucker of Kyoto, en route to Japan. Dr. Tucker spoke of the effect of Christianity on woman's condition in Japan; how the mission schools had antedated the government schools for the education of women; of the good done to working women and of the embroidery schools that had been such a help to them. He ended by saying that the most important work of the missionaries in Japan now, is to train up leaders for a Japanese church, so that in time the missionaries can withdraw, and the Japanese themselves take their place in carrying Christianity to other Oriental nations.

Rev. Mr. Gray, the Educational Secretary from New York, was then introduced and spoke on the subject of Mission Study Classes, and how at the Mission House they have been obliged to provide their own literature on missions, their aim being to have Senior, Junior, Sunday School and Lenten courses, mystery plays and lantern slide lectures. He emphasized the importance of these classes being undertaken with all seriousness and with prayer. Mr. Gray had with him a trunk filled with samples of missionary literature, which he left for inspection.

Rev. Dudley Tyng, just returned from China, was also present and spoke briefly of present conditions in that country as a result of the revolution.

The March meeting of the Woman's Auxiliary will be held in Grace Church on Monday, March 4th, at 2 p. m. Archdeacon Emery will tell of his recent visit to Cuba.

Kate W. Stoney.

The Church and Social Service

At the recent convention of the Diocese of California the Social Service Commission was given greater power than it has had for two years. It was "resolved; that the Social Service Commission be and is hereby instructed to act in behalf of the Church during the present convention year in cities and towns within the diocese in matters pertaining to a proper regulation of public places of amusement, in matters pertaining to the support of civic commissions to investigate all forms of vice, in matters pertaining to the establishment of a Federal Commission on Industrial Relations, and in matters pertaining to the better enforcement of laws and ordinances."

Another resolution introduced by a country rector marks a step forward in enlarging the vision of the commission; it was "resolved, that each clergyman in charge of a parish or mission shall be an auxiliary member of the Social Service Commission to co-operate with said commission in this branch of Church work in his own parish or mission; and that all such auxiliary members render annually to the Social Service Commission a report of the social condition and work done in his parish or mission one month before convention, and further that the Social Service Commission use the information thus gathered in its report to the convention."

Mr. Clinton Rogers Woodruff.

The clergy in the vicinity of San Francisco Bay were given an unexpected pleasure in being able to hear Mr. Woodruff on the 19th of February, at Grace Pro-Cathedral. Mr. Woodruff is known as a vigorous advocate of civic righteousness, and his Social Service notes in the *Living Church* have introduced him to the active priests of the Church. The Church, he said, should be inspirational, and that at this time there was need for much preaching on the second commandment, "Love thy neighbor as thyself."

Federal Commission on Industrial Relations.

About the first of February President Taft sent a message to Congress urging the creation of such a commission. Reference has been made before, in these columns, to the committee which aimed to secure the appointment of a Commission on Industrial Relations. It will be remembered that in 1905 President Roosevelt appointed an Anthracite Coal Commission. The commission asked for is not to be appointed in times of war, but of peace. Dr. Devine, chairman of the national committee representing the petition, reminds us of Lincoln's message to Congress fifty years ago in which, in discussing industrial relations, he stood out for a "just and generous and possible system which opens the way to all, gives hope to all and consequent energy and progress and improvement of conditions to all."

Both employer and employe are inclined to forget that there is in every industrial dispute a third party—the American Public—which has some rights, and whose peace and liberty are interfered with every time an industrial war breaks out. Soldiers guarding the streets of Lawrence, Mass., prevent citizens from passing, not because the country is in danger from an enemy or because there is a revolution, but because mill owners and mill workmen have a dispute, which they cannot settle peaceably. In these days when men are compelled to arbitrate before courts of law, and when a growing sentiment is requiring nations to arbitrate their differences, it would be well if some plan could be devised whereby industrial disputes could be arbitrated, and the public informed as to the rights and wrongs in the matter. It is rumored that the Social Service Commission of the Diocese of Los Angeles is preparing some definite action in this matter.

It is to be remembered that as a rule neither party to the industrial war is willing to arbitrate or to submit to public investigation and decision. But both parties ought to realize that there are others who are vitally interested in the peace of the city, and that their rights are as much to be respected as those of the combatants.

Housing Conditions.

The Social Service Commission of the Diocese of California is preparing for San Francisco parishes lectures on the present housing conditions of that city. They are bad and are becoming worse. Perhaps some reader of THE PACIFIC CHURCHMAN owns a tenement house. If so, good Churchman, take a look at it, and if you would hesitate to live in it, fix it up a *little*.

There is an almost forgotten State tenement house law. Chapter 432, Statutes of 1911, page 860. The substance of the law has been printed by the San Francisco Housing Association, and copies may be obtained from 409 Schroth Building, San Francisco, Cal. Every clergyman, while making pastoral calls, can take a look at the tenements, and so make himself an informal but effectual inspector. Without going very far out of his way, a clergyman can often greatly increase his social efficiency.

W. H. R. HODGKIN.

ENGLISH CHURCH NEWS.

The English Church press contains very little more and scarcely anything less than the disestablishment and disendowment of the Church in Wales. There is a vigorous campaign all over the country against what is characterized as the meanest bill that ever came before Parliament. At this distance and under the conditions of Church life in America, it may be rather difficult to gather in the pros and cons of the sordid business. But someone pointed out the other day that when the Church of England in this country lost her priority and her name after the Revolution, no one thought of depriving Trinity, New York, of her endowments. Nor was any policy of that sort adopted in Canada when the State Church lost its pre-eminence. If Henry VIII., of pious and revered memory, "Defender of the Faith" against Luther and "Professional widower," began the pillage of the Church years ago, Lloyd George, equally zealous for the Lord and the Shekels, hopes to complete what his forerunner so well began. *Arcades ambo.*

Apart from this there is no Church news of any consequence. The vigorous argument on miracles seems to have evaporated with the publication of the book containing the replies. That is mostly the way in England. "The Faith in danger." The turning of the pulpits to the shallow cry, and then the discovery that it is not so bad after all. The one thing that does stick in the average English Church mind is a dull, wholly illogical exultation of what it is pleased to call Protestantism. This, reduced to its last analysis, is hatred of Rome all round, including the faith she holds in common: the Apostle's Creed, for instance. It doesn't matter; the trail of the serpent is over it all. The latest notable manifestation of this is two articles in the XIX century on "The Passing of the Oxford Movement" by the Rev. A. H. T. Clark. But he spoils his case, such as it is, by the singling out of Canon Liddon for decoration with the writer's adjectives which are free but not truthful, more like the overflowing of an acidulous dyspeptic than what one would expect from a writer in such a review.

A very notable biography has just been published in two volumes; Life of Cardinal Newman by Wilfred Ward, son of the great ultramontane Ideal Ward, who was so great a friend of Tennyson's. A few years ago MacMillans announced a life of Newman in two volumns, and we believe, at least it was generally understood, that the compiler was the same Purcell who had achieved so extensive, public and unparalleled washing of much of Rome's dirty linen in his remarkably candid Life of Cardinal Manning. Anyway, the announcements were dropped, and now Mr. Ward's life appears. The Anglican Life of the Cardinal appeared long ago in the two volumes edited by Miss Mozley. Mr. Ward is said to be better qualified to deal with it than anyone else, and it ought to be an extremely interesting work.

SKRYBE.

AMERICA'S FLAG.

(A National Anthem, dedicated to President Taft.)

Hail! glorious Flag, thy folds of red
Witness of all whose blood was shed
In Freedom's cause; he lives who dies
To aid mankind through sacrifice.
When foe assails,
When right prevails,
May God protect America.

Follow the Flag, its bars of white
Point ever to those stars of light
Pure lives and spotless Charity,
The golden crown of Liberty.
In brightest day,
In darkest way,
May God protect America.

Fling wide the Flag, with field of blue,
Under the skies of azure hue,
The sign of Truth that makes men free,
And lifts them up by Heaven's decree.
From Error's chain,
From Terror's reign,
May God protect America.

Lift high the Flag. The eagle flies
Far toward the sun with steadfast eyes.
No aim too high can ever be
To souls inspired by Liberty.
When War shall cease,
'Mid world-wide Peace,
Our God shall bless America.

(Read by the Rev. Dr. Bakewell at a public meeting in behalf of International Peace, held in Oakland, Cal., December 12, 1911.)

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General Church News

The Rev. Hugh Birkhead, D. D., and his four assistants at St. George's, New York, have resigned, it is said, on account of over work. The church has 5,000 communicants and numbers many prominent people among its congregation.

The Rev. Thomas James Lacey, who is well remembered in the West by reason of his long rectorship of Christ Church, Alameda, and his connection with St. Luke's Church, San Francisco, and Trinity School, has just celebrated the ninth anniversary of his rectorship of the Church of the Redeemer, Brooklyn. To mark the occasion he was tendered a reception at the home of Mrs. W. M. Willis, and shortly afterward left on a trip to the South.

The Sunday School Missionary Offering last Lent reached the splendid sum of $155,882.27, going nearly $12,000 over the record of the previous year. For some years the Sunday Schools had been striving to reach $150,000. They went far beyond this goal. A tabulated statement of their achievement has just been issued, giving the per capita results. North Dakota stands first, followed by Pennsylvania, Sacramento, Missouri and Eastern Oklahoma in the order named. The children are hopeful of bettering even this fine record during the coming Lent.

The Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago, the president of the Commission; the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio and chairman of the House of Bishops; the Rt. Rev. Charles H. Brent, D. D., Bishop of the Philippine Islands, and the Rev. William T. Manning, D. D., rector of Trinity Church, New York, have been appointed by the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, to visit England to explain the purpose of the World Conference.

In an address before the Clerical Brotherhood on January 29th, Bishop Rhinelander outlined the plan of visitations of the churches of the Diocese of Pennsylvania as agreed upon by himself and the bishop suffragan. The diocese and not the parish should, he thought, be the unit; visitations should be made on a sectional or convocational plan, the bishop going to the churches in one convocation at a time and ending with a convocational meeting. Each of the bishops should spend a whole Sunday in each parish once in three years, giving a morning service, meeting the vestry and Sunday School in the afternoon and holding a confirmation service at night. Beside this, each parish is to have an annual confirmation as at present.—*The Churchman.*

Seven Missionaries, including four priests, two deaconesses and a physician, all in the flower of young manhood and womanhood, left Halifax, N. S., for India, China and Japan in January. The Church in Canada is sending them to the foreign field, and the Church is justly proud of her workers. Incidentally, the money for their support has mostly been pledged. Those who have left for the Orient, and who were given a reception just prior to their departure which followed a devotional service participated in by two hundred men, are: The Revs. W. M. Trivett, A. J. Williams, N. L. Ward, W. H. Gale, Dr. Paul Helliwell, Miss Alice B. Hague and Miss Clara Thomas.

The Church of England in Canada has, at the request of the Protestant Episcopal Commission, appointed the following commission to unite with the other commissions in arranging for and conducting a World Conference on Faith and Order of the Church of Christ:

The Most Rev. The Primate, the Most Rev. the Archbishop of Ottawa, the Rt. Rev. the Bishop of Algoma, the Rt. Rev. the Bishop of Montreal, the Rt. Rev. the Bishop of Caledonia, the Rt. Rev. the Bishop of Huron, the Rt. Rev. the Bishop of Nova Scotia, Very Rev. Dean Bidwell, Ven. Archdeacon Cody, Ven. Archdeacon Davidson, Ven. Archdeacon Pentreath, Rev. Canon Murray, Rev. Dr. Abbott Smith, Rev. Principal Parrock, Mr. Chancellor Davidson, Mr. Chancellor Campbell, Dr. N. W. Hoyles, Mr. Charles Jenkins, Mr. W. S. Carter, Mr. L. H. Baldwin, and Mr. F. H. Gisborne.

A splendid example of responsible stewardship of wealth is exhibited in the bequests to the Church made by the late Mrs. Oliver W. Peabody of Boston. Nor had she left it till death should have summoned her hence to distribute of her means for Christian uses. For both her husband in his lifetime and she herself after his death had given very largely, of their abundance to be sure, to the work of the Church. In her will, made public in January, Mrs. Peabody left the following legacies: To All Saints' Church, Ashmont (Dorchester) $390,000; to Clergy Relief Fund, Diocesan Widows and Orphans Fund, Diocesan Missions, General Missions, Nashotah House, and Sisterhood of St. Margaret, $25,000 each; to the Order of the Holy Cross, St. Luke's Home for Convalescents, and the Episcopal City Mission of Boston, $10,000 each; the Diocesan G. F. S. $5,000. Bequests to individuals, including several bishops and other clergymen, nearly $200,000 was left, and the Cathedral of the Diocese of Massachusetts is the residuary legatee.

A fire, which started from one of the large furnaces in the middle of the night, nearly destroyed the Church of the Saviour, Syracuse, on January 7th. The loss is generally estimated as being considerably more than $20,000, which loss may be materially increased, as it is found that the walls, which still stand, may in some portions be found too unsafe to be included in any scheme of reconstruction. It is the expectation of the rector and others that the church will be rebuilt, and and effort is being made to raise necessary funds. The amount of insurance on the building was only $12,500.

Trinity Church, Utica, had a narrow escape from destruction by fire on Thursday, January 25th. The fire started in the vestry room from an overheated furnace. The organ, which was in a room adjoining the vestry room, was very much injured by water. Trinity Church is one of the oldest, if not the oldest, church building in the diocese, having been built in 1800, and is a very good specimen of the Wren style of architecture. The parish was organized in 1798 and stands next in age in Central New York to St. Paul's Paris Hill.—*The Churchman.*

The Commission of the Protestant Episcopal Church on the World Conference on Faith and Order of the Church of Christ has circulated nearly 150,000 copies of the Report of Progress in the preparations for the Conference published last August by its Committee on Plan and Scope. These have gone all over the world. Thousands of cordial and sympathetic replies have already been received showing a deep and widespread interest in this effort to approach the unity of the Christian Church.

The resolutions of the General Convention of the Protestant Episcopal Church suggesting the Conference, with the report recommending that resolution and outlining the purpose and scope of the Conference, has been printed in English, French, Italian, Swedish, Latin, Greek, Russian and Dutch.

Copies of these publications may be had free by applying to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

The Presiding Bishop has issued a call for the House of Bishops to convene in Synod Hall, Cathedral of St. John the Divine, New York City, at 10 a. m. Thursday, April 11, 1912. The meeting is called to consider and act upon the proffered resignation of the Bishop of Porto Rico, and to fill any vacancies in the Episcopate of Missionary Districts that may exist at that time or that may occur during the session, and to consider and act upon any other business that may lawfully come before it.

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A PASTORAL LETTER.

My Dear People:

One of the hopeful signs of the times in California just now is that all Christians are feeling the need of a general religious quickening. Missions of the Paulist Fathers of the Roman Catholic Church, the "Gypsy Smith Mission," the "Men and Religion Forward Movement" are all in evidence of this in San Francisco, not to speak of other like movements elsewhere in the State. There is in it a unity of evangelism which variety of method should not obscure. Back of any diversities of workings we should not be slow to discern "the same God Who worketh all things in all." And the attitude towards "diversities of ministrations," if true to the apostolic instinct, must not be that of "carpers carping with their carps," but of "Godspeed" and thankfulness as Christians and citizens. In "preaching Jesus" "he that is not against us is in our part." And the true lover of Jesus Christ can lift his hat to a Salvation Army group kneeling on the cobble stones of the street, and pray for good result as he passes a Church door where a Roman Catholic Mission is held, and do what he can to speed great evangelistic surges as they sweep multitudes before them, without being obliged to challenge every detail of the conduits which may not in itself appeal to him. The product more than the viaduct is in his mind.

There is no reason why our traditional ways should appeal to us any the less with such an attitude to other ways. But there is every reason why we should put forth the more determined and worthy effort to justify our own Church resource for quickening true religion in our sphere of influence. We believe we have the agencies well approved by the ages and by the human heart in its widest and deepest experience. Lent stresses them every year by the almanac. The Prayer Book describes it as a season, included with "other days," "on which the Church requires such a measure of abstinence as is more especially suited to extra ordinary acts and exercises of devotion." In other words, Lent is the Church's annual time for religious tonic, for seeking healthier vitality throughout her membership. Whenever there is the feeling—and where is there not?—that the Church pulse is not strong and the religious color is not as good as it might be, and the spirit weak, here is the very hour struck to do something for it. Let us all fall to.

Atmosphere is the first serious consideration. To breathe the true spirit of Lent the fresh air of soul-elevation is the Church's specific. The rules and regimen are simply helps to find the way up above the level pace of life in its pursuit of goods or the good time. That is the reason you are asked to get time from the drive of business and the round of social or other whirls of pleasure to practice Character Climbing. What your life may need to cure *ennui* may be more real and more resolute uplift betimes to the heights of your better self. You sometimes, it may be, have the haunting feeling that your actual living is on a plane far below your respect for life. Any sordid or sybaritic symptoms disturb you as abnormal. And when the ozone of the higher self does now and then reveal the possibilities of its exhiliration it breaks upon you like a glad vision. It is like that effect upon him of which Herbert Spencer speaks in another connection when under the spell of Scottish scenery, a wonderful sunset and music,—"The exaltation of feeling produced was unparalleled in any experience; and never since has pleasurable emotion risen in me to the same intensity." The atmosphere of Lent, mark carefully, is the atmosphere for quickened life and clearer vision of what life is. The giving up things is simply for the going up. The withdrawal for the time from the social functions and the pleasure seeking "in the air" is only the sensible and natural expedient, to leave it all behind for a season in order to go as a health seeker for character-bracing to a higher altitude. The atmosphere of Lent is well worth-while to one who thinks.

And then with most of us our religion does need *exercise*. We must see to it that there are set times for that exercise. Otherwise we become sluggish and disordered and all out of sorts in our Christian living. Prayer habits, Bible, habits, church going habits, habits of loving kindness, all lose their hold upon us. A condition of religious prostration ensues. Lent is meant to change all this, to rouse us to a realization of our retrograde, to send new coursings of Christ's power through all the character, to bring new hunger to "taste and see how gracious the Lord is" in prayer and worship and sacrament and service. That is our Lenten Revival. That is the real end for the "extraordinary acts and exercises of devotion" of Lent.

Will you not stop to think of this as churchmen and churchwomen when you find yourselves in the easy-going tendency not to practice any real Lenten self-denial, not to make any difference in your pleasures, not to find time to be by yourself for thinking such things over, not to abate party-going or party-giving or any such thing, not to take Lent seriously in its call to character, lest it come true:

"The world and He are struggling in thine heart
And in thy reckless mood thou bid'st thy Lord depart."

Very sincerely your Bishop,

WILLIAM F. NICHOLS.

THE SEAMEN'S INSTITUTE.

Auxiliary Day of our recent Convention week was a fitting climax to a four days' successful presentation of woman's work in the Diocese of California. The attendance had been larger than ever at all the sessions of the House of Churchwomen, and it was most gratifying to see the beautiful new Parish House of St. Mark's, Berkeley, again filled to overflowing for the semi-annual of the California Branch of the Auxiliary to the Board of Missions.

Intense interest in Missions was manifest from the very beginning of the meeting, but it rose to genuine enthusiasm under the influence of Chaplain Ealands' presentation of missionary duty to the seamen in our port.

Many a mother's heart burned within her while she listened to the story of the sailor lads far from home, in peril of their lives upon the cruel seas; or in worse peril of their precious souls while on land, exposed to the temptations of unscrupulous and evil-minded people who haunt the water front for the sole purpose of despoiling and debasing the unwary boys just back from a long voyage, with pockets full of coin and minds bent on having a so-called "good time" on shore.

Out of the pitiful darkness and sadness of the chaplain's realistic picture the Seamen's Institute, located at Steuart St., San Francisco, established in 1893, and, until five years ago, a British institution, seemed to rise like a beacon light; a warning against rocks that would break lives, and a haven of refuge from engulfing waves that would destroy manhood. Here the boys may be surrounded by influences as near those of a home as possible; may be provided with baths, clean rooms, wholesome meals, rational amusements, the entertainment often being furnished by the churchmen and churchwomen of the city; and here they may find a true friend and adviser in the chaplain. He understands them and can be approached at any time for help in their struggles towards a better moral and spiritual life.

After enlarging upon the advantages and equipment of the Institute, the chaplain dwelt upon the great opportunity it offered women for doing missionary service which would extend to all parts of the world; was not only Diocesan, but Domestic and Foreign, and would be vastly increased when the great fleets and sea craft innumerable pours its flood of humanity through the Panama Canal in 1915, and the need of the Institute trebles and quadruples in consequence. It is now under American management, but the Church of England still provides the chaplain and his salary. His appointment terminates in 1913. Before this time arrives there is much to be done. The chaplain, with optimistic vision, sees the debt of $38,000 cleared; the Institute more fully equipped and located in a more accessible position than it now occupies. From 1913 on, the daily running expenses of this important work are to be met by the people of this Coast. It does not take a great imagination to see how great their interest should be.

The chaplain's appeal to the women was most stimulating. "They," he said, "are the most successful workers, for their influence over men's pockets is beyond words." In his inimitable manner, and in sentences which cannot be transcribed, he begged that the "Orphan Institution" might be made one of the adopted children of the Auxiliary. The plea was irresistible, and with one accord a collection was called for. This was contrary to precedent at a semi-annual, on account of the offering at morning service, but it was taken up and amounted to over $85.

Then from every quarter of the hall came the request to the writer, "Move that we adopt the Institute and do what we can for its support." The impulse was so spontaneous and general that before we knew it, the words had been put before the audience and passed with enthusiasm. Now, as expressed by a contributor to the House of Churchwomen Journal, "we find ourselves launched out into the deep and take up the work and needs of the Seamen's Institute and thus become ourselves more seaworthy Christians."

A committee appointed by the Honorary President of the Auxiliary has already been formed for the consideration of plans for a systematic manner of extending the help needed, as far as our resources permit. Their conclusions will undoubtedly be set before each and every Branch before long. In the meantime, let each and every member of the Auxiliary pray daily that more than mere emotion may follow that wonderful burst of enthusiasm on the semi-annual day.

Dr. Grenfell's recent addresses have stirred an additional interest in those who go down into great waters and endure innumerable hardships that nations may profit by their commerce. Single-handed, he has brought about a marvelous betterment of conditions for seamen on the coasts of Labrador. Let us women of California and the Pacific Coast unitedly and boldly rise to the task which is before us in our own seaport town.

F. C. K.

Correspondence

Honolulu, T. H., Feb. 16, 1912.

Editor PACIFIC CHURCHMAN:

Dear Sir:—There occurs in Honolulu this year the Jubilee Celebration of the founding of the Anglican Church in the Hawaiian Islands and the tenth anniversary of the handing over the work to the American Church. It is a remarkable fact that three of the Bishops who have had charge of the Church in Hawaii, are living. The Right Reverend Alfred Willis, D. D., now residing in the Tongan, or Friendly Islands; the Right Feverend William F. Nichols, D. D., who represented the presiding Bishop of the American Church, and had charge from April 1st, 1902, to July 2d of the same year, when the present Bishop was consecrated in San Diego. It is certainly an extremely rare occurrence, if not an unique one, where three Bishops who have had charge of a jurisdiction could be present on a jubilee celebration.

Bishop Willis has consented to come, although it will involve long travel and personal sacrifice. When Bishop Nichols was on his way home from his trip around the world, a strong committee of laymen waited upon him while in Honolulu, and asked him to be present, if it were possible, at the celebration above mentioned. Bishop Nichols stated that he would like very much to come, that he felt the importance of the occasion and that he would try to make arrangements to be present.

The Bishop of California now writes that having been absent from the diocese so long last year, that he does not feel that he can come to the celebration. We here, clergy and laymen, recognize fully the high principle behind what the Bishop of California has written, that duty to his own charge is above every consideration, but we believe that if the people of the Diocese of California knew how much it is to the churchmen of the Hawaiian Islands and the people generally here that Bishop Nichols should come, they will urge him to do so.

In the first place it was thought by the committee who waited upon him, that he practically accepted, or rather that his coming was fairly assured. In the next place it has been announced far and wide that in all probability he would be present. In the third place, it would do the Church an immense amount of good if he could be present. He commended himself during his stay here in 1902 to the people generally, and his wisdom and tact in settling the difficult situation was such that he made it a comparatively easy task for the undersigned to assume charge when he arrived in August, 1902. No one can tell, as can the writer, how much the statesmanship of the Bishop of California had to do with the growth of the Church and its present standing in these Islands. All that the present Bishop had to do on his arrival, was to go to work himself and set the people to work. The result was that in less than a year people generally had practically forgotten that there had been any trouble in the Church. It must be remembered that the Bishop who resigned jurisdiction in 1902 had lived in Honolulu in a time of political disturbance and great difficulties, and that devotion to his principles had led to many difficulties, but all these were soon forgotten.

We have planned for the celebration such a program as will attract the attention of the people in the Islands. In the first place there will be a Hawaiian Day and a church pageant, in which Vancouver will be represented as promising to send Kamehameha I. Missionaries of the Church of England. Then there will be tableaux of John Young, grandfather of Queen Emma and Isaac Davis, both of them churchmen, who so largely led to the abolishment of idolatry before the arrival of the missionaries sent by the American Board. Then there will be pictured the petition of Kamehameha IV and Queen Emma to the Bishop of California for a priest of the Church, and later Bishop Kip's conference with Bishops in England as to the planting of the Anglican Communion in the Hawaiian Islands. Then there will be the coming of the first Bishop and the laying of the corner-stone of the Cathedral by Kamehameha V, and so on.

In ten years, since the American Church took charge, the communicants have increased 300 per cent, the offerings 600 per cent, and the Church property has grown from $101,000 to $500,000. Last year alone, the increase of value by additions to property, endowments, real estate and buildings, amounted to $80,000, of which $49,000 was given in the Islands, and $22,000 of this sum was given by those who are not members of this Church.

In view of all the above, the importance of Bishop Nichols being here at the jubilee can hardly be over-stated, and I sincerely hope that those parishes and missions which Bishop Nichols expects to visit in the latter part of May will write to him giving up their claims to him for a few weeks. The visit to Honolulu, remaining a week in the Islands, could be arranged so that it would take a little less than three weeks to make the trip here. I hope that the churchmen of the Diocese of California, the diocese with which I was connected many years, will help me and the churchmen of these Islands in this matter.

HENRY B. RESTARICK,
Bishop of Honolulu.

ONE OF THE FIRST STEPS TOWARD CHURCH UNITY.

To the Editor of the PACIFIC CHURCHMAN:

At this time when the "Men and Religion Movement Campaign" is stirring us up to greater efforts for the spread of the Kingdom, one cannot but realize the ever-increasing tendency toward church unity, never before have men taken into such consideration the tremendous waste of money and energy incurred by our unhappy divisions. "Let us be one" will be the resounding cry from now on and the results of prayer and common sense will show themselves. Why should not all Christian bodies be asked to commemorate the time of our Lord's fasting and temptation in the wilderness, commonly called "Lent"? Abstinence from pleasure, more time given to the study of the Bible, a closer communion with the Saviour,—such a keeping of Lent effects not the doctrine of any church, can be practised by Salvationist and Romanist alike without any change of religious ideas as to worship and ceremonial. Such a Lent kept by all classes of Christians, culminating with a general closing of stores and places of business on Good Friday that would give opportunity for worship in the respective churches—what an example to those who are indifferent and what a splendid step toward Church Unity!

Thanking you for the space, I am

Yours truly,

F. T. F.

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GENERAL BANKING BUSINESS TRANSACTED. NEW ACCOUNTS INVITED
SAFE DEPOSIT VAULTS

GIRL'S FRIENDLY SOCIETY CONFERENCE.

The Associates' Conference of the Girl's Friendly Society was held on Friday, recently, at Denver, Colorado, with Mrs. Frank Touret of Colorado Springs in the chair. There were a number of speakers, and all were listened to with great interest. Several branches of the work of the society were touched upon.

Mrs. W. H. Bryant, head resident in the Neighborhood House, said in part: "Our girls must be taught to see things in an interesting way. Take them on walks and show them the birds, the flowers, the views. Take them to the museums, the picture galleries. Interest them vitally in things outside their lives. If possible meet them at the Holiday House, where associates and members can talk freely and intimately together, and remember the while that G. F. S. A. work is never one-sided, that the associate gains as much as she gives; learns, by imparting knowledge."

Dr. Elsie Pratt pointed out the need of education along sex-hygiene lines; that the sheltered girl needs it more than the working girl; that self-knowledge and self-independence lead to self-control. She said that women's wages must be increased—eight dollars a week was the least that a woman could live on, while many receive only three and a half, four, and five dollars, which in part accounts for the fact that we have 3,000 prostitutes in our city.

Mrs. Henry Read said in part: "Environment counts for everything. Our girls see the daily papers and the poor drawings done in schools. Show them good pictures and the bad ones in contrast—then they will learn to see the differences themselves. Show them also the works of art in the city which they look at, without your help, with unseeing eyes."

Miss Thayer of Wolfe Hall contrasted the French and American women in dress, saying that the French woman has some regard for differences in social life. In America we do not regard differences of rank. The poor girl apes the rich one. Immodesty in dress and extravagance lead to immorality. Hence it should be the aim of the wealthy women of America to dress simply.

Mrs. Lamb said: "So far, we have touched only the circumference of the circle; let us go to its center—the spiritual life. Pray for the girls and pray with them. Practice is a sermon. Unless we preach as we walk it is no good to preach. 'Bear ye one another's burdens' and so be like Christ. Do your girls really attend church and Sunday School. Remember that thou keep holy the Sabbath day. Make it a day apart."

In introducing her speakers, Mrs. Touret referred to Nicholas B. Butler's "Education of the Child" and the child's right to her various inheritances: physical, scientific, artistic, institutional and religious. In closing she said: "If we hear good things and do not practice them, it is as though we had not heard them."

Saturday evening, November 25th, the associates gave a supper for the members before their conference. It was attended by over one hundred and fifty girls. They were delighted to hear that our secretary, Miss Fanny Campbell, had been re-elected as one of the national vice-presidents.

Toasts were cleverly responded to: "Candidates," Mrs. Pitcher of the St. Mark's branch; "Out Door Sports as Preparation for the Holiday House," Miss Elspeth Rattle of the Cathedral branch; "Holiday House," Miss Maxwell; "The G. F. S.," Miss Spalding.

The members' conference followed the supper.

Reports were read from each of the fourteen branches, written by the girls themselves—even the little candidates and probationers sending letters to be read. Colorado Springs sent a very cordial invitation to the Denver branches to hold the next annual meeting in the Springs. It will be our tenth annual meeting and hence an important one.

Sunday, November 26th, the annual service was held in St. Mark's Church, the Rev. Charles H. Marshall, rector of St. Barnabas Church, Denver, preaching an impressive sermon from the text, James 5:11. The offertory was for the G. F. S. of Colorado.

The Board of Missions departs from the tradition of ninety years in accepting the invitation of the bishop and Churchmen of Chicago to hold its February meeting in that city. This it is hoped will demonstrate more effectively than ever that the Board is indeed a national institution. It is also particularly fitting that Chicago, the second city of the country and the center of aggressive and hopeful Church work, should be the place chosen for the first meeting ever held outside the city of New York.

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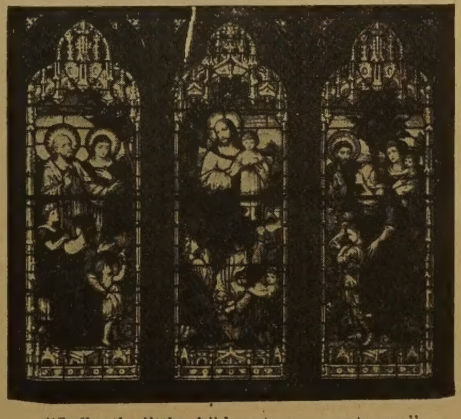

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Literature of the Day

Spiritual Progress; a Word of Good Cheer. Rev. A. W. Robinson. Longman's. 90c.

Of late years since the Bishop of London began his wonderful Lenten missions in the churches of his great See city, he has been in the habit of cemmending one special book for use, not merely for reading, but for use during that season. Any book with such approval would be worth reading, but he has added a preface to this which one would like to quote verbatim as more indicative of the quality and purpose than anything else could possibly be. He begins by, "There is always a distinction in everything Dr. Robinson writes. It may be said 'Spiritual Progress' is no new name, but the subject is in the hands of a master, and the book should be not only read but studied. What the reader will find is a dignity and force with which the old truth is put before us, a series of apt illustrations which stay in the mind and a balanced proportion of truth which will commend itself to conscience and reason alike. I, myself, find much consolation in the indissoluble connection between faith and love brought out so clearly in the first chapter." It would be the folly of impertinence to say anything more. One can only hope that the book will be extensively used and thought over. Fasting from the sickly drivel of up-to-date literature might not only be good discipline, but a moral tonic.

The Book of Job and the Problem of Suffering. Buchanan Blake, D. D. Hodder & Stoughton. Book Store, 400 Sutter Street. $1.50 net.

The first part of this work consists of a remarkably successful effort to empty the Book of Job of every fraction of its glorious poetry by the substitution of what the author with most enviable self-content calls "a poetic measure of rhymed couplets." Here is another argument for the reversion to type theory. Tate and Brady, Sternhold and Hopkins succeeded in extracting the poetry out of the Psalms, and they have an exceptionally worthy successor in Mr. Blake, who seems to have taken them for models and reached even a larger success. And he seems so happy in the thought that the conversion of Job into rhymed couplets will clear up its unsolved problems and infuse a larger grace of poetic inspiration expressed in more perfect forms. But here are two samples of the rhymed couplets:

"Should I with snow to wash me try
Or fully cleanse my hands with lye
Yet would'st thou plunge me in the ditch
And friends would on me scorning pitch."

"He starts when trumpet greets his ears
'Aha!' he saith when horn he hears
And from afar the fight he smells,
The captain's shouts and warlike yells."

The only thing anyone can say about this is a reference to Job 39:25. But for the other part of the book, the exegesis and the effort to solve the everlasting why of suffering we are bound to speak in very different terms. Nor is it merely an exposition; it is a review of the thought of the world on this everlastingly debated question. The conclusion is that the life and work of Christ the Lord offers the only possible solution, and that in a closer following of Him, a suffering together with Him, men and women may find the answer to the perplexing why and wherefore of this or that form of trouble. But it makes it all the harder to realize that both sections of the book are by one hand.

The Reason of Life. Dr. Du Bose. Longman's. $1.50 net.

One regards a new book of the weighty Dr. Du Bose with a mixture of shrinking and hope of reward for effort. He always has things to say which atone for the labor of digging them out of their rocky environment, but it is impossible to help wishing that he had been endowed by nature with the gift of putting things or that he had acquired along with his great learning the faculty of lucid expression. But a mature writer can no more change his style than the Ethiopian his skin. All the same, it is a pity we cannot have the profit with less work and gnashing of of teeth. In this book the cryptic ambiguities of his style begin with the very title. For "The Reason of Life" translated into a clear expression of the real content of it would be, not the exegesis of the opening of the gospel of St. John or of any of St. John's writings, but of a philosophy Dr. Du Bose has evolved out of them, and buttresses as his walls rise by the support St. John supplies. He deals in this way with the main truths that concern life and the faith, but while he interprets the teachings of the Evangelist in the light of modern research and contemporary thought, he is careful to point out that we are not to rush to the conclusion that the writer of the close of the first century anticipated what might be read into the gospel and his letters in the opening years of the Twentieth.

Yet with all the blaze of modern thought and the issues of the long pondering upon this gospel of saintly thinkers bringing the deepest things out of its treasures, the consciousness grows that its evolution is legimiate, not abnormal development—that the deepest content of what St. John had to declare may be only now in course of revealing. The book will amply reward the patient, dogged souls that set stout hearts to stiff braes and go on to the end. And they will find such bits as these to brighten their way:

"What is human reason but the faculty or power of vision to see the things that are real, but are invisible to the eye of sense? Reason in man is that by which he apprehends, and more and more comprehends, the reason that is in things; above all in the highest of things—himself. Right reason is to know God as the eternal reason, meaning and purpose of all things as of ourselves, and so to know God is for us eternal life. It is in itself eternal life in us, because it is the eternal of ourselves, eternal truth, real eternal right, eternal good." On page 239 there is a very illuminating passage on our Lord's temptation and our own. And much more we have not time to specify.

The Moral and Religious Challenge of Our Times. H. C. King. Macmillan's. $1.50 net.

The sub-title of this book by the learned president of Oberlin College is "The Guiding Principle of Human Development—Reverence for Personality." The author begins by saying he has arrived at the belief that the principle of reverence for personality is the ruling principle in ethics in religion; that it constitutes, therefore, the truest and highest test of either an individual or a civilization; that it has been, even unconsciously, the guiding and determining principle in all human progress, and that in its religious interpretation it is indeed the one faith that keeps meaning and value for life. The book is devoted to the proving of these positions and in the course of the proving he lays a very sharp axe on the roots of many noxious growths that poison life and personality in these days. For instance:

"There are few uglier features in modern American life than some of the grosser manifestations of the new feminine aristocracy, the daily record of the idle, selfish, gambling, self-indulgent woman. Is there any rational, ethical defense possible for the modern bridge craze? How long is it since it has become safe and wise for a people steadily and studiously to cultivate the gambling spirit in its own homes and through the medium of its wives and mothers? And people say that it is harmless! The Bishop of London is no pessimist, but a few years ago he spoke with all his vivid, incisive earnestness and almost despairingly of the havoc it was making in English society and among young girls particularly."

Page 259, Dr. King expresses what he terms " a false Astheticism," the extreme of the reaction against the Puritan excess in the other direction. In the course of it he teaches with unerring precision the evil that lurks in the "sensuous beauty" of Fitzgerald's Omar Khayam so many thinly veneered intellectual women fancy is the high water mark of what they are pleased to call "culture." Dr. King speaks plainly of the rank falseness of the moral ideas beneath. A large number do not detect the snake in the luxurious grass, but poison is there, nevertheless. There are many wise words on the everlasting labor question and a truer democracy.

A Country Parish. F. S. Child. Pilgrim Press, Boston. $1.00.

Not a country parish in our sense of the word nor is there much sympathy with the Episcopal Church; rather the other way. The book is a very rambling story of religious life in New England in past days.

Blue Sky—Life of Harriet Casneal Broad. Pilgrim Press, Boston. $1.25.

The title was the name the Indians bestowed on Mrs. Broad, and the book is chiefly the record of her work among those people.

The Pilgrims of Iowa. By T. O. Douglass. Pilgrim Press, Boston. $2.00 net.

The Pilgrims of Iowa were the first Congregational preachers of that State, and the book is a history of Congregationalism with many photographs and statistics interesting no doubt to those immediately concerned.

Life of Dr. D. K. Pearson. By E. F. Williams. Pilgrim Press. $1.50 net.

The object of the book is candidly stated in the preface: "to stimulate and encourage those to whose hands wealth has come to distribute it while alive." A distinctly praiseworthy aim, and we may safely wish it every success. There was not much in Dr. Pearson's life to call for a biography, and therefore we have a careful record of his generous gifts to schools and colleges. He certainly was extremely generous, but apart from that the reading is rather like walking through stiff clay.

The Magazine number of *Outlook* is always remarkable, but the last one has four conceptions of Dicken's characters which are distinctly worth getting. They have been painted for the *Outlook* by Thomas Fogarty, and are at least as good as those of the modern illustrator, Stephen Reynolds. And there is abundance of good reading.

Christian Ethics and Modern Thought. C. F. D'Arey, Bishop of Down. Longman's. 40c net.

It is very surprising, even in this day of cheap books, that learned, elaborate treatises by first rate men can be published at such rates as this. No long time ago such a work as this would have come out in a bulky volumn with large type and every accessory that could accentuate its importance. The clergy, at all events, owe a large debt of gratitude to Longman's for the long list of valuable books on theological subjects of late years, the invaluable Oxford library for instance. This little book "is written with the conviction that there is urgent need of a larger grasp of the modern teaching of Christianity to enable us to comprehend how it draws in to itself all that is good of other ethical systems and to show how fully it corresponds to the needs and circumstances of the modern world."—Preface. Bishop D'Arey well realizes the purpose in his book with masterly force and ability. It demands much more than cursory reading and will well repay very careful study.

Cui Bono? A Gentile Philosophy for Those Who Doubt. Harwood Huntington. Longman's. $1.00.

A remarkably cheerful, optimistic, clever little book written by one to whom has come the art of putting things with a mixture of grace and force that ought to produce results. It is full of apt quotations backing up the arguments of the gentle philosophy of the author. Gentle is the right word, distinctly so. If the doubter is transfixed on a sharp point, it is always after the fashion of Isaac Walton and the worm impaled, "Gently and tenderly and as you loved him." It would be a good book for any doubter, but the "Master Shallows" who reason from their own vacuity that there cannot be anything in anything—least of all in religion. But it will be valued by the serious minded who would fight their doubts and gather strength if they had leisure; a very good book for parish libraries.

The Following of the Star. By F. L. Barclay. Book Store, 400 Sutter Street, San Francisco. $1.35 net.

Everyone who has read the "Rosary" and probably reread it, will be in some sort prepared for the unexpected, told with a charm and power that converts the wildly improbable into what seems everyday matter of fact and reasonable happenings. The present writer confesses to absolute hardened action if the story has the nameless grace of style and does not too often demand the belief that two and two can be stretched into five. Mrs. Barclay has written a very delightful book indeed and when the last incident is absorbed one wants to turn and go over it all again in the leisurely fashion that one would fain dwaddle through lovely scenery.

A Lent with St. John. Rev. H. Ransome. Young Churchman Co. 30c net.

Thoughts from first epistle of St. John.

Scribner's for February amply realizes the promise of the new year. There is remarkably good fiction, a travel paper on Cuzco, the sacred city of the Incas, and two serial stories by such noted writers as Robert Grant and A. E. W. Mason.

Records of the Past for November and December has just reached us. There are some extremely good examples of Roman portraiture, and if they were types no wonder the race mastered the world. There are also examples of primeval man which ought to emphasize thankfulness for subsequent development. There is also an interesting skull of a Vancouver man, primitive type, having a stone arrow head securely fixed in the parietal bone.

Some Thoughts on God. Rev. J. Gurnhill, B. A. Longman's. $1.50.

The title would rather lead one to expect something more or less discursive, rather more than less, but on the contrary the thoughts are deep, more likely to generate headaches than easeful content. There is a good deal about evolution, about the new scientific theories, about most things in short that enter a mind which does not take things for granted, but follows them out, not merely for self-content but for the help of others and ableness of wise discretion.

H. H.

CORRESPONDENCE.

Editor THE PACIFIC CHURCHMAN.

Dear Sir: The library of the General Theological Seminary is very desirous of securing files, partial or complete, of certain Church periodicals and newspapers. May I ask the courtesy of your columns for the insertion of this letter stating our needs, in the hope that some of your readers who possess such papers may be willing to transfer them to this library, where they will be carefully and properly preserved. Such papers are of increasing value to the student of the history of our Church. They contain biographical and historical details which it is impossible to find elsewhere. Here they will be made accessible to such students, whose number is constantly growing, and will be carefully arranged and bound for permanent preservation.

Of the many papers which we need, the following may be especially mentioned: *The American Churchman* (of Chicago and Milwaukee), *Deutsche Kirchenblatt* (Cleveland, Ohio), *Gambier Observer*, *Northwestern Churchman* (Chicago), *Pacific Churchman* (early numbers), *Western Church*, *Western Churchman* and the *Western Episcopalian*. Many other Church papers of diocesan or general circulation, which we have not, but cannot be mentioned by name, we should be very glad to receive.

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